









# Hymns To The Mystic Fire

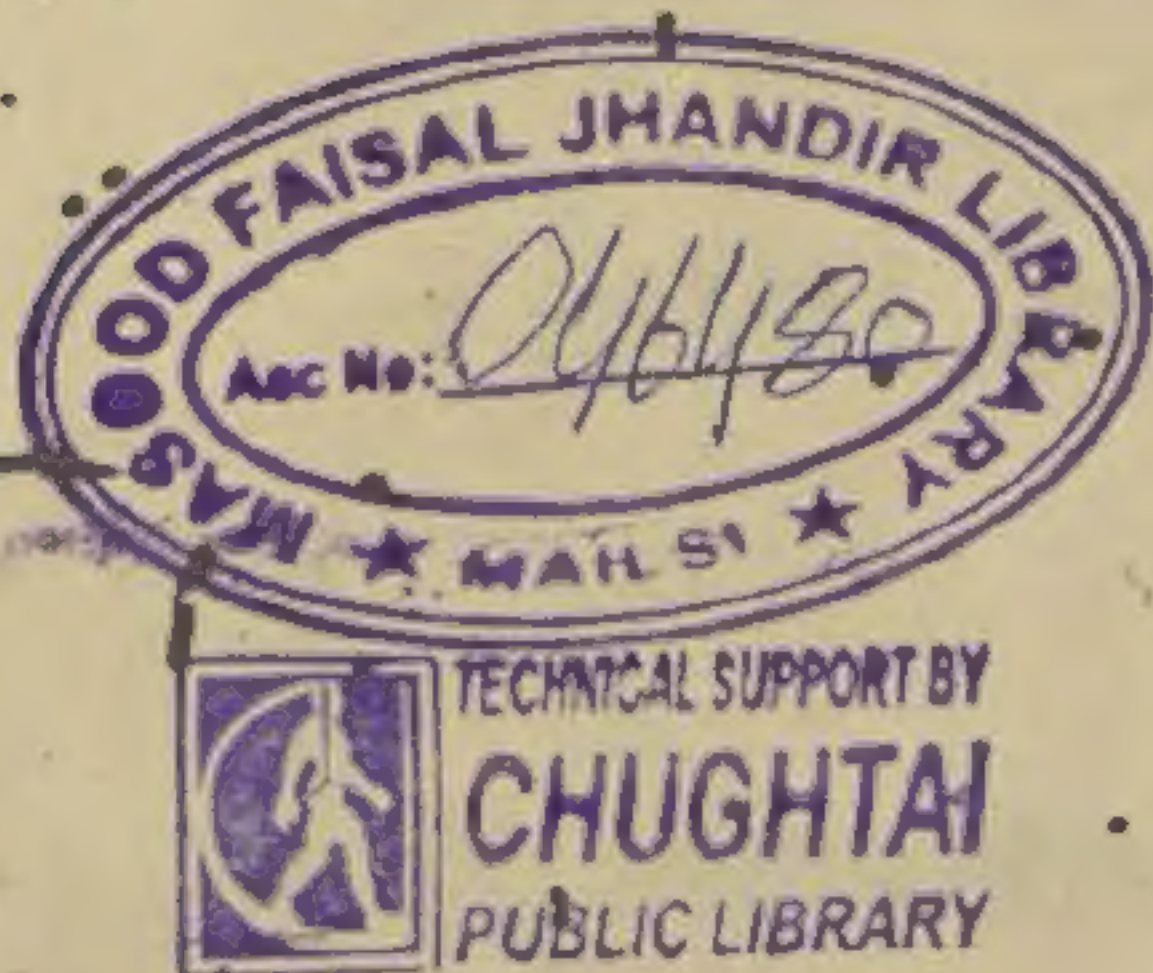
*Hymns to Agni from the Rig Veda*  
*Translated in their Esoteric Sense*

SRI AUROBINDO



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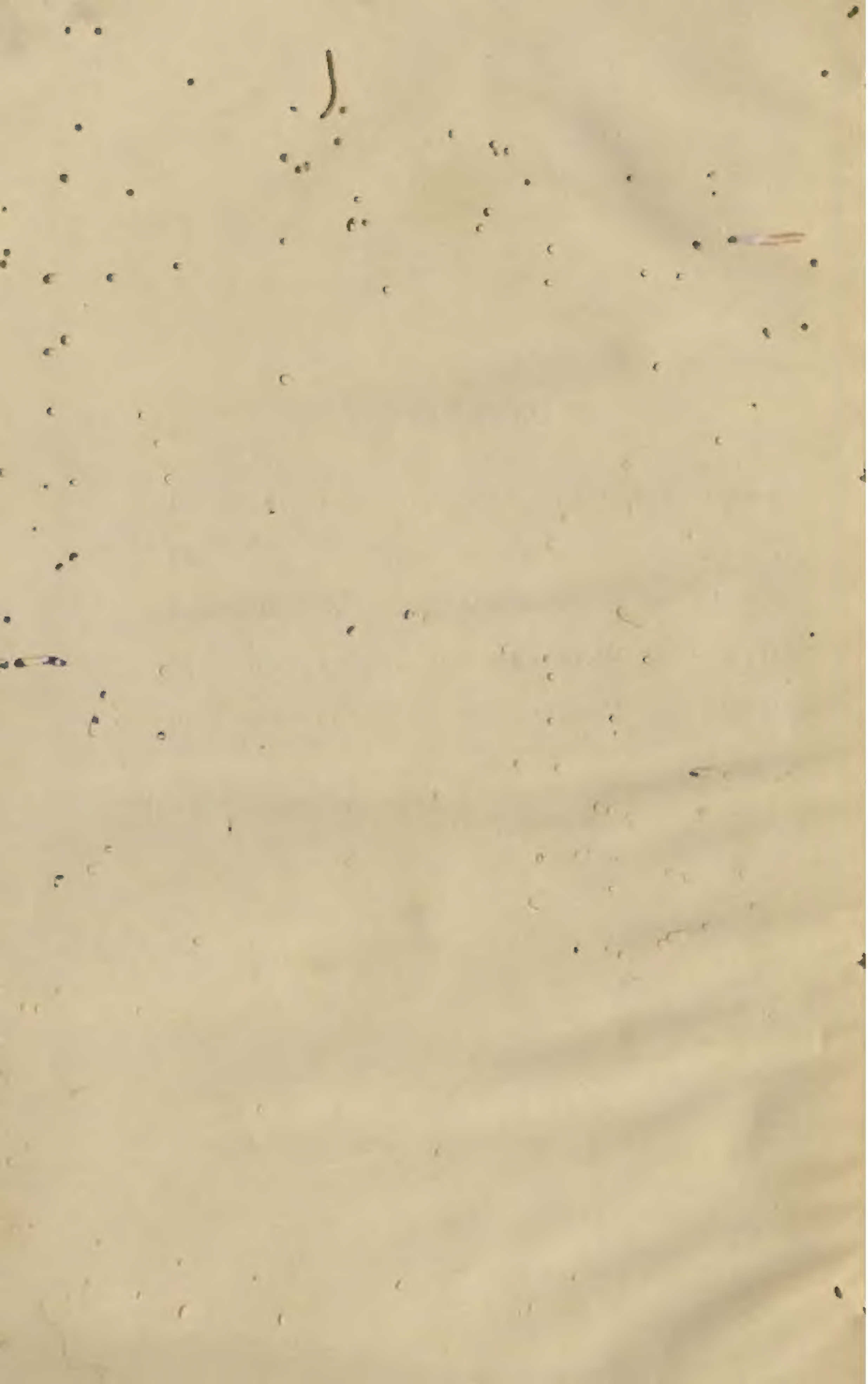
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## FOREWORD

In ancient times the Veda was revered as a sacred book of wisdom, a great mass of inspired poetry, the work of Rishis, seers and sages, who received in their illumined minds rather than mentally constructed a great universal, eternal and impersonal Truth which they embodied in Mantras, revealed verses of power, not of an ordinary but of a divine inspiration and source. The name given to these sages was Kavi, which afterwards came to mean any poet, but at the time had the sense of a seer of truth,—the Veda, itself describes them as *kavayah satyasrutah*, “seers who are hearers of the Truth” and the Veda itself was called, *sruti*, a word which came to mean “revealed Scripture”. The seers of the Upanishad had the same idea about the Veda and frequently appealed to its authority for the truths they themselves announced and these too afterwards came to be regarded as *Sruti*, revealed Scripture, and were included in the sacred Canon.



This tradition persevered in the Brahmanas and continued to maintain itself in spite of the efforts of the ritualistic commentators, Yajnikas, to explain everything as myth and rite and the division made by the Pandits distinguishing the section of works, Karma-kanda, and the section of Knowledge, Jnana-kanda, identifying the former with the hymns and the latter with the Upanishads. This drowning of the parts of Knowledge by the parts of ceremonial works was strongly criticised in one of the Upanishads and in the Gita, but both look on the Veda as a Book of Knowledge. Even, the Sruti including both Veda and Upanishad was regarded as the supreme authority for spiritual knowledge and infallible.

Is this all legend and moonshine, or a groundless and even nonsensical tradition? Or is it the fact that there is only a scanty element of higher ideas in some later hymns which started this theory? Did the writers of the Upanishads foist upon the Riks a meaning which was not there but read into it by their imagination or a fanciful interpretation? Modern European scholarship insists on having it so. And it has persuaded the mind of modern India. In favour of this view is the fact that the Rishis of the Veda were not only seers but singers and priests of sacri-



fice, that their chants were written, to be sung at public sacrifices and refer constantly to the customary ritual and seem to call for the outward objects of these ceremonies, wealth, prosperity, victory over enemies. Sayana, the great commentator, gives us a ritualistic and where necessary a tentatively mythical or historical sense to the Riks, very rarely does he put forward any higher meaning though sometimes he lets a higher sense come through or puts it as an alternative as if in despair of finding out some ritualistic or mythical interpretation. But still he does not reject the spiritual authority of the Veda or deny that there is a higher truth contained in the Riks. This last development was left to our own times and popularised by occidental scholars.

The European scholars took up the ritualistic tradition, but for the rest they dropped Sayana overboard and went on to make their own etymological explanation of the words, or build up their own conjectural meanings of the Vedic verses and gave a new presentation often arbitrary and imaginative. What they sought for in the Veda was the early history of India, its society, institutions, customs, a civilisation-picture of the times. They invented the theory based on the difference of languages of an Aryan invasion from the north, an invasion of a Dravidian India of which the Indians them-



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selves had no memory or tradition and of which there is no record in their epic or classical literature. The Vedic religion was in this account only a worship of Nature-Gods full of solar myths and consecrated by sacrifices and a sacrificial liturgy primitive enough in its ideas and contents, and it is these barbaric prayers that are the much vaunted, haloed and apotheosized Veda.

There can be no doubt that in the beginning there was a worship of the Powers of the physical world, the Sun, Moon, Heaven and Earth, Wind, Rain and Storm etc., the Sacred Rivers and a number of Gods who presided over the workings of Nature. That was the general aspect of the ancient worship in Greece, Rome, India and among other ancient peoples. But in all these countries these gods began to assume a higher, a psychological function; Pallas Athene who may have been originally a Dawn-Goddess springing in flames from the head of Zeus, the Sky-God, Dyaus of the Veda, has in classical Greece a higher function and was identified by the Romans with their Minerva, the Goddess of learning and wisdom; similarly, Saraswati, a river Goddess, becomes in India the goddess of wisdom, learning and the arts and crafts: all the Greek deities have undergone a change in this direction—Apollo, the Sun-God, has become a god of poetry and



prophecy, Hephaestus the Fire-God a divine smith, god of labour. In India the process was arrested half-way, and the Vedic Gods developed their psychological functions but retained more fixedly their external character and for higher purposes gave place to a new pantheon. They had to give precedence to Puranic deities who developed out of the early company but assumed larger cosmic functions, Vishnu, Râdra, Brahma—developing from the Vedic Brhaspati, or Brahmanaspati,—Shiva, Lakshmi, Durgâ. Thus in India the change in the gods was less complete, the earlier deities became the interior divinities of the Puranic pantheon and this was largely due to the survival of the Rig-Veda in which their psychological and their external functions co-existed and are both given a powerful emphasis; there was no such early literary record to maintain the original features of the Gods of Greece and Rome.

This change was evidently due to a cultural development in these early peoples who became progressively more mentalised and less engrossed in the physical life as they advanced in civilisation and needed to read into their religion and their deities finer and subtler aspects which would support their more highly mentalised concepts and interests and find for them a true spiritual being or some celestial



figure as their support and sanction. But the largest part in determining and deepening this inward turn must be attributed to the Mystics who had an enormous influence on these early civilisations; there was indeed almost everywhere an age of the Mysteries in which men of a deeper knowledge and self-knowledge established their practices, significant rites, symbols, secret lore within or on the border of the more primitive exterior religions. This took different forms in different countries; in Greece there were the Orphic and Eleusinean Mysteries, in Egypt and Chaldea the priests and their occult lore and magic, in Persia the Magi, in India the Rishis. The preoccupation of the Mystics was with self-knowledge and a profounder world-knowledge; they found out that in man there was a deeper self and inner being behind the surface of the outward physical man, which it was his highest business to discover and know. "Know thyself" was their great precept, just as in India to know the Self, the Atman became the great spiritual need, the highest thing for the human being. They found also a Truth, a Reality behind the outward aspects of the universe and to discover, follow, realise this Truth was their great aspiration. They discovered secrets and powers of Nature which were not those of the physical world but which could bring occult mastery over the physical



world and physical things and to systematise this occult knowledge and power was also one of their strong preoccupations. But all this could only be safely done by a difficult and careful training, discipline, purification of the nature; it could not be done by the ordinary man. If men entered into these things without a severe test and training it would be dangerous to themselves and others; this knowledge, these powers could be misused, misinterpreted, turned from truth to falsehood, from good to evil. A strict secrecy was therefore maintained, the knowledge handed down behind a veil from master to disciple. A veil of symbols was created behind which these mysteries could shelter, formulas of speech also which could be understood by the initiated but were either not known by others or were taken by them in an outward sense which carefully covered their true meaning and secret. This was the substance of Mysticism everywhere.

It has been the tradition in India from the earliest times that the Rishis, the poet-seers of the *Veda*, were men of this type, men with a great spiritual and occult knowledge not shared by ordinary human beings, men who handed down this knowledge and their powers by a secret initiation to their descendant and chosen disciples. It is a gratuitous assumption to suppose that this tradition was wholly unfounded,



a superstition that arose suddenly or slowly formed in a void, with nothing whatever to support it; some foundation there must have been however small or however swelled by legend and the accretions of centuries. But if it is true, then inevitably the poet-seers must have expressed something of their secret knowledge, their mystic lore in their writings and such an element must be present, however well-concealed by an occult language or behind a technique of symbols, and if it is there it must be to some extent discoverable. It is true that an antique language, obsolete words,—Yaska counts more than four hundred of which he did not know the meaning,—and often a difficult and out of date diction helped to obscure their meaning; the loss of the sense of their symbols, the glossary of which they kept to themselves, made them unintelligible to later generations; even in the time of the Upanishads the spiritual seekers of the age had to resort to initiation and meditation to penetrate into their secret knowledge, while the scholars afterwards were at sea and had to resort to conjecture and to concentrate on a mental interpretation or to explain by myths, by the legends of the Brahmanas themselves often symbolic and obscure. But still to make this discovery will be the sole way of getting at the true sense and the true value of the



Veda. We must take seriously the hint of Yaska, accept the Rishi's description of the Veda's contents as "seer-wisdoms, seer-words," and look for whatever clue we can find to this ancient wisdom. Otherwise the Veda must remain for ever a sealed book; grammarians, etymologists, scholastic conjectures will not open to us the sealed chamber.

For it is a fact that the tradition of a secret meaning and a mystic wisdom couched in the Riks of the ancient Veda was as old as the Veda itself. The Vedic Rishis believed that their Mantras were inspired from higher hidden planes of consciousness and contained this secret knowledge. The words of the Veda could only be known in their true meaning by one who was himself a seer or mystic; from others the verses withheld their hidden knowledge. In one of Vamadeva's hymns in the fourth Mandala (IV. 3. 16) the Rishi describes himself as one illumined expressing through his thought and speech words of guidance, "secret words"—"*ninyā vacāṁsi*," "seer-wisdoms that utter their inner meaning to the seer"—*kāvyaṇi kavaye niracana*. The Rishi Dirghatamas speaks of the Riks, the Mantras of the Veda, as existing "in a supreme ether, imperishable and immutable in which all the gods are seated," and he adds "one who knows not That what shall he do with the Rik?" (I. 164. 39)



He further alludes to four planes from which the speech issues, three of them hidden in the secrecy while the fourth is human, and from there comes the ordinary word; but the word and thought of the Veda belongs to the higher planes (I. 164. 46). Elsewhere in the Riks the Vedic Word is described (X. 71) as that which is supreme and the topmost height of speech, the best and the most faultless. It is something that is hidden in secrecy and from there comes out and is manifested. It has entered into the truth-seers, the Rishis, and it is found by following the track of their speech. But all cannot enter into its secret meaning. Those who do not know the inner sense are as men who seeing see not, hearing hear not; only to one here and there the Word desiring him like a beautifully robed wife to a husband lays open her body. Others unable to drink steadily of the milk of the Word, the Vedic cow, move with it as with one that gives no milk, to him the Word is a tree without flowers or fruits. This is quite clear and precise; it results from it beyond doubt that even then while the Rig Veda was being written the Riks were regarded as having a secret sense which was not open to all. There was an occult and spiritual knowledge in the sacred hymns and by this knowledge alone, it is said, one can know the truth and rise to a higher existence.



This belief was not a later tradition but held, probably, by all and evidently by some of the greatest Rishis such as Dirghatamas and Vamadeva.

The tradition, then, was there and it was prolonged after the Vedic times. Yaska speaks of several schools of interpretation of the Veda. There was a sacrificial or ritualistic interpretation, the historical or rather mythological explanation, an explanation by the grammarians and etymologists, by the logicians, a spiritual interpretation. Yaska himself declares that there is a triple knowledge and therefore a triple meaning of the Vedic hymns, a sacrificial or ritualistic knowledge, a knowledge of the gods and finally a spiritual knowledge; but the last is the true sense and when one gets it the others drop or are cut away. It is this spiritual sense that saves and the rest is outward and subordinate. He says further that "the Rishis saw the truth, the true law of things, directly by an inner vision;" afterwards the knowledge and the inner sense of the Veda were almost lost and the Rishis who still knew had to save it by handing it down through initiation to disciples and at a last stage outward and mental means had to be used for finding the sense such as Nirukta and other Vedangas. But even then, he says, "the true sense of the Veda can be recovered directly by



meditation, and tapasya," those who can use these means need no outward aids for this knowledge. This also is sufficiently clear and positive.

The tradition of a mystic element in the Veda as a source of Indian civilisation, its religion, its philosophy, its culture is more in consonance with historical fact than the European scouting of this idea. The nineteenth century European scholarship writing in a period of materialistic rationalism regarded the history of the race as a development out of primitive barbarism or semi-barbarism, a crude social life and religion and a mass of superstitions, by the growth of outward civilised institutions, manners and habits through the development of intellect and reason, art, philosophy and science and a clearer and sounder, more matter-of-fact intelligence. The ancient idea about the Veda could not fit into this picture; it was regarded as rather a part of ancient superstitious ideas and a primitive error. But we can now form a more accurate idea of the development of the race. The ancient more primitive civilisations held in themselves the elements of the later growth but their early wise men were not scientists and philosophers or men of high intellectual reason but mystics and even mystery-men, occultists, religious seekers; they were seekers after a veiled truth behind things



and not of an outward knowledge. The scientists and philosophers came afterwards; they were preceded by the mystics and often like Pythagoras and Plato were to some extent mystics themselves or drew many of their ideas from the mystics. In India philosophy grew out of the seeking of the mystics and retained and developed their spiritual aims and kept something of their methods in later Indian spiritual discipline and Yoga. The Vedic tradition, the fact of a mystical element in the Veda fits in perfectly with this historical truth and takes its place in the history of Indian culture. The tradition of the Veda as the bed-rock of Indian civilisation not merely a barbaric sacrificial liturgy—is more than a tradition, it is an actual fact of history.

But even if an element of high spiritual knowledge, or passages full of high ideas were found in the hymns, it might be supposed that those are perhaps only a small factor, while the rest is a sacrificial liturgy, formulas of prayer and praise to the Gods meant to induce them to shower on the sacrificers material blessings such as plenty of cows, horses, fighting men, sons, food, wealth of all kinds, protection, victory in battle, or to bring down rain from heaven, recover the sun from clouds or from the grip of Night, the free flowing of the seven rivers, recovery of cattle from the Dasyus (or



the Dravidians) and the other boons which on the surface seem to be the object of this ritual worship. The Rishis would then be men with some spiritual or mystic knowledge but otherwise dominated by all the popular ideas proper to their times. These two elements they would then mix up intimately in their hymns and this would account at least in part for the obscurity and the rather strange and sometimes grotesque jumble which the traditional interpretation offers us. But if on the other hand a considerable body of high thinking clearly appears, if there is a large mass of verses or whole hymns which admit only of a mystic character and significance, and if finally, the ritualistic and external details are found to take frequently the appearance of symbols such as were always used by the mystics, and if there are many clear indications, even some explicit statements in the hymns themselves of such a meaning, then all changes. We are in the presence of a great scripture of the mystics with a double significance, one exoteric the other esoteric, the symbols themselves have a meaning which makes them a part of the esoteric significance, an element in the secret teaching and knowledge. The whole of the Rig Veda, a small number of hymns perhaps excepted, becomes in its inner sense such a Scripture. At the same time the exoteric



sense need not be merely a mask; the Riks may have been regarded by their authors as words of power, powerful not only for internal but for external things. A purely spiritual scripture would concern itself with only spiritual significances, but the ancient mystics were also what we would call occultists, men who believed that by inner means outer as well as inner results could be produced, that thought and words could be so used as to bring about realisations of every kind,—in the phrase common in the Veda itself,—both the human and the divine.

But where is this body of esoteric meaning in the Veda? It is only discoverable if we give a constant and straight-forward meaning to the words and formulas employed by the Rishis, especially to the key-words which bear as keystones the whole structure of their doctrine. One such word is the great word, Ritam, Truth; Truth was the central object of the seeking of the mystics, a spiritual or inner Truth, a truth of ourselves, a truth of things, a truth of the world and of the gods, a truth behind all we are and all that things are. In the ritualistic interpretation this master-word of the Vedic knowledge has been interpreted in all kinds of senses according to the convenience or fancy of the interpreter, "truth", "sacrifice", "water", "one who



has gone", even "food", not to speak of a number of other meanings; if we do that, there can be no certitude in our dealings with the Veda. But let us consistently give it the same master sense and a strange but clear result emerges. If we apply the same treatment to other standing terms of the Veda, if we give them their ordinary, natural and straight-forward meaning and give it constantly and consistently not monkeying about with their sense or turning them into purely ritualistic expressions, if we allow to certain important words, such as *śravas*, *kratu*, the psychological meaning of which they are capable and which they undoubtedly bear in certain passages as when the Veda describes Agni as *kratur hr̥di*, then this result becomes all the more clear, extended, pervasive. If in addition we follow the indications which abound, sometimes the explicit statement of the Rishis about the inner sense of their symbols, interpret in the same sense the significant legends and figures on which they constantly return, the conquest over *Viśra* and the battle with the *Vritras*, his powers, the recovery of the Sun, the Waters, the Cows, from the *Panis* or other *Dasys*, the whole Rig Veda reveals itself as a body of doctrine and practice, esoteric, occult, spiritual, such as might have been given by the



mystics in any ancient country but which actually survives for us only in the Veda. It is there deliberately hidden by a veil, but the veil is not so thick as we first imagine; we have only to use our eyes and the veil vanishes; the body of the Word, the Truth stands out before us.

Many of the lines, many whole hymns even of the Veda bear on their face a mystic meaning; they are evidently an occult form of speech, have an inner meaning. When the seer speaks of Agni as "the luminous guardian of the Truth shining out in his own home," or of Mitra and Varuna or other gods as "in touch with the Truth and making the Truth grow" or as "born in the Truth," these are words of a mystic poet, who is thinking of that inner Truth behind things of which the early sages were the seekers. He is not thinking of the Nature-Power presiding over the outer element of fire or of the fire of the ceremonial sacrifice. Or he speaks of Saraswati as one who impels the words of Truth and awakes to right thinkings or as one opulent with the thought: Saraswati awakes to consciousness or makes us conscious of the "Great Ocean and illumines all our thoughts." It is surely not the River Goddess whom he is thus hymning but the Power, the River if you will, of inspiration, the word of the Truth, bringing its light into



our thoughts, building up in us that Truth, an inner knowledge. The Gods constantly stand out in their psychological functions; the sacrifice is the outer symbol of an inner work, an inner interchange between the gods and men,—man giving what he has, the gods giving in return the horses of power, the herds of light, the heroes of Strength to be his retinue, winning for him victory in his battle with the hosts of Darkness, Vritras, Dasyus, Panis. When the Rishi says, "Let us become conscious whether by the War-Horse or by the Word of a Strength beyond men", his words have either a mystic significance or they have no coherent meaning at all. In the portions translated in this book we have many mystic verses and whole hymns which, however mystic, tear the veil off the outer sacrificial images covering the real sense of the Veda. "Thought", says the Rishi, "has nourished for us human things in the Immortals, in the Great Heavens; it is the milch-cow which milks of itself the wealth of many forms"—the many kinds of wealth, cows, horses and the rest for which the sacrificer prays; evidently this is no material wealth, it is something which Thought, the Thought embodied in the Mantra, can give and it is the result of the same Thought that nourishes our human things in the Immortals, in the Great Heavens. A process of divinisation, and of a bringing down of



great and luminous, riches, treasures won from the Gods by the inner work of sacrifice, is hinted at in terms necessarily covert but still for one who knows how to read these secret words, *ninyā vacāmsi*, sufficiently expressive, *kavaye niracanā*. Again, Night and Dawn the eternal sisters are like "joyful weaving women weaving the web of our perfected works into the form of a sacrifice." Again, words with a mystic form and meaning, but there could hardly be a more positive statement of the psychological character of the Sacrifice, the real meaning of the Cow, of the riches sought for, the plenitudes of the Great Treasure.

Under pressure of the necessity to mask their meaning with symbols and symbolic words—for secrecy must be observed—the Rishis resorted to fix double meanings, a device easily manageable in the Sanskrit language where one word often bears several different meanings, but not easy to render in an English translation and very often impossible. Thus the word for cow, go, meant also light or a ray of light; this appears in the names of some of the Rishis, Gotama, most radiant, Gavisthira, steadfast in the Light. The cows of the Veda were the Herds of the Sun, familiar in Greek myth and mystery, the rays of the Sun of Truth and Light and Knowledge; this meaning which comes out in some passages can be consistently



applied everywhere yielding a coherent sense. The word *ghṛta* means ghee or clarified butter and this was one of the chief elements of the sacrificial rite; but *ghṛta* could also mean light, from the root *ghṛ* to shine and it is used in this sense in many passages. Thus the horses of Indra, the Lord of Heaven, are described as dripping with light, *ghṛta-snu*,\*—it certainly does not mean that ghee dripped from them as they ran, although that seems to be the sense of the same epithet as applied to the grain of which Indra's horses are invited to partake when they come to the sacrifice. Evidently this sense of light doubles with that of clarified butter in the symbolism of the sacrifice. The thought or the word expressing the thought is compared to pure clarified butter, expressions like *dhiyaṁ ghṛtācim*, the luminous thought or understanding occur. There is a curious passage in one of the hymns translated in this book calling on Fire as priest of the sacrifice to flood the offering with a mind pouring *ghṛita*, *ghṛitapruṣā manasā* and so, manifest the

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\* Sayana, though in several passages he takes *ghṛta* in the sense of light, renders it here by 'water'; he seems to think that the divine horses were very tired and perspiring profusely! A Naturalistic interpreter might as well argue that as Indra is a God of the sky, the primitive poet might well believe that rain was the perspiration of Indra's horses.



Seats ("places, or planes"), the three heavens each of them and manifest the Gods.\* But what is a ghee-pouring mind, and how by pouring ghee can a priest manifest the Gods and the triple heavens? But admit the mystical and esoteric meaning and the sense becomes clear. What the Rishi means is a "mind pouring the light," a labour of the clarity of an enlightened or illumined mind; it is not a human priest or a sacrificial fire, but the inner Flame, the mystic seer-will, *kavi kratu*, and that can certainly manifest by this process the Gods and the worlds and all planes of the being. The Rishis, it must be remembered, were seers as well as sages, they were men of vision who saw things in their meditation in images, often symbolic images which might precede or accompany an experience and put it in a concrete form, might predict or give an occult body to it: so it would be quite possible for him to see at once the inner experience and in image its symbolic happening, the flow of clarifying light and the priest-god pouring this clarified butter on the inner self-offering which brought the experience. This might seem strange to a Western mind, but to an Indian mind accustomed to the Indian tradition or capable of meditation

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\* This is Sayana's rendering of the passage and rises directly from the words.

and occult vision it would be perfectly intelligible. The mystics were and normally are symbolists, they can even see all physical things and happenings as symbols of inner truths and realities, even their outer selves, the outer happenings of their life and all around them. That would make their identification or else an association of the thing and its symbol easy, its habit possible.

Other standing words and symbols of the Veda invite a similar interpretation of their sense. As the Vedic "cow" is the symbol of light, so the Vedic "horse" is a symbol of power, spiritual strength, force of tapasya. When the Rishi asks Agni for a "horse-form cow-in-front gift" he is not asking really for a number of horses forming a body of the gift with some cows walking in front, he is asking for a great body of spiritual power led by the light or, as we may translate it, "with the Ray-Cow walking in its front\*." As one hymn describes the recovery from the Panis of the mass of the rays (the cows,—the shining herds, *garyam*), so another hymn asks Agni for a mass of abundance or power of the horse—*asryam*. So too the Rishi asks sometimes for the heroes or fighting men as his retinue, sometimes in more

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\*Compare the expression which describes the Aryan, the noble people as led by the light—*Jyotir aṛā*.



abstract language and without symbol for a complete hero-force—*savīryam*; sometimes he combines the symbol and the thing. So too the Rishis ask for a son or sons or offspring *apatyam*—as an element of the wealth for which they pray to the Gods, but here too an esoteric sense can be seen, for in certain passages the son born to us is clearly an image of some inner birth: Agni himself is our son, the child of our works, the child who as the Universal Fire is the father of his fathers, and it is by setting the steps on things that have fair offspring that we create or discover a path to the higher world of Truth. Again, 'water' in the Veda is used as a symbol. It speaks of the 'inconscient ocean, *salilam apraktam*, in which the Godhead is involved and out of which he is born by his greatness; it speaks also of the great ocean—*maho arṇas*, the upper waters which, as one hymn says, Saraswati makes conscious for us or of which she makes us conscious by the ray of intuition—*pracetayati ketunā*. The seven rivers seem to be the rivers of Northern India but the Veda speaks of the seven Mighty Ones of Heaven who flow down from Heaven; they are waters that know, knowers of the Truth—*rtajna*—and when they are released they discover for us the road to the great Heavens. So too Parasara speaks of Knowledge and universal Life, "in the house of the

waters". Indra releases the rain by slaying Vritra, but this rain too is the rain of Heaven and sets the rivers flowing. Thus the legend of the release of the waters which takes so large a place in the Veda puts on the aspect of a symbolic myth. Along with it comes the other symbolic legend of the discovery and rescue, from the dark cave in the mountain, of the Sun, the cows or herds of the Sun, or the Sun-world—*sva*—by the Gods and the Angiras Rishis. The symbol of the Sun is constantly associated with the higher Light and the Truth: it is in the Truth concealed by an inferior Truth that are unyoked the horses of the Sun, it is the Sun in its highest light that is called upon in the great Gayatri Mantra to impel our thoughts. So too the enemies in the Veda are spoken of as robbers, *dasyus*, who steal the cows, or Vritras and are taken literally as human enemies in the ordinary interpretation, but Vritra is a demon who covers and holds back the Light and the waters and the Vritras are his forces fulfilling that function. The Dasyus, robbers or destroyers, are the powers of darkness, adversaries of the seekers of Light and the Truth. Always there are indications that lead us from the outward and exoteric to an inner and esoteric sense.

In connection with the symbol of the Sun a notable and most significant verse in a hymn



of the fifth Mandala may here be mentioned; for it shows not only the profound mystic symbolism of the Vedic poets, but also how the writers of the Upanishads understood the Rig Veda and justifies their belief in the inspired knowledge of their forerunners. "There is a Truth covered by a Truth," runs the Vedic passage, "where they unyoke the horses of the Sun; the ten hundreds stood together, there was That One; \* I saw the greatest (best, most glorious) of the embodied gods" † Then mark how the seer of the Upanishad translates this thought or this mystic experience into his own later style, keeping the central symbol of the Sun but without any secrecy in the sense. Thus runs the passage in the Upanishad, "The face of the Truth is covered with a golden lid. O Pushan, that remove for the vision of the law of the Truth. ‡ O Pushan (fosterer), sole seer, O Yama, O Sun, O Child of the Father of beings, marshal and gather together thy rays; I see the Light which is that fairest (most auspicious) form of thee; he who is this Purusha, He am I." The golden lid is meant to be the

\* or, That (the supreme Truth) was one,

† or, it means, "I saw the greatest (best) of the bodies of the gods".

‡ or, for the law of the Truth, for vision,

same as the inferior covering truth, *ritam*,  
 spoken of in the Vedic verse; the "best" of  
 the bodies of the Gods" is equivalent to the  
 "fairest form of the Sun", it is the supreme  
 Light which is other and greater than all outer  
 light; the great formula of the Upanishad,  
 "He am I", corresponds to That One, *tad  
 ekam*, of the Rig Vedic verse; the "standing  
 together of the ten hundreds" (the rays of the  
 Sun, says Sayana, and that is evidently the  
 meaning) is reproduced in the prayer to the  
 Sun "to marshal and mass his rays" so that  
 the supreme form may be seen. The Sun in  
 both the passages, as constantly in the Veda  
 and frequently in the Upanishad, is the God-  
 head of the supreme Truth and Knowledge  
 and his rays are the light emanating from that  
 supreme Truth and Knowledge. It is clear  
 from this instance—and there are others—that  
 the seer of the Upanishad had a truer sense of  
 the meaning of the ancient Veda than the  
 mediaeval ritualistic commentator with his  
 gigantic learning, much truer than the modern  
 and very different mind of the European  
 scholars.

There are certain psychological terms  
 which have to be taken consistently in their  
 true sense if we are to find the inner or  
 esoteric meaning. Apart from the Truth, *Ritam*,  
 we have to take always in the sense of



“thought” the word *dhi* which constantly recurs in the hymns. This is the natural meaning of *dhi* which corresponds to the later word *Buddhi*; it means thought, understanding, intelligence and in the plural ‘thoughts’, *dhiyah*. It is given in the ordinary interpretation all kinds of meanings; “water”, “work”, “sacrifice”, “food” etc. as well as Thought. But in our search we have to take it consistently in its ordinary and natural significance and see what is the result. The word “ketu” means very ordinarily “ray” but it also bears the meaning of intellect, judgment or an intellectual perception. If we compare the passages in the Veda in which it occurs we can come to the conclusion that it meant a ray of perception or intuition, as for instance, it is by the ray of intuition, *ketunā*, that Saraswati makes us conscious of the great waters; that too probably is the meaning of the rays which come from the Supreme foundation above and are directed downwards; these are the intuitions of knowledge as the rays of the Sun of Truth and Light. The word *kratu* means ordinarily work or sacrifice but it also means intelligence, power or resolution and especially the power of the intelligence that determines the work, the will. It is in this latter sense that we can interpret it in the esoteric rendering of

the Veda, Agni is a seer-will, *kavi-kratu*, he is the "will in the heart", *kratu hr̥di*. Finally the word *śr̥avas* which is constantly in use in the Veda means fame, it is also taken by the commentators in the sense of food, but these significances cannot be fitted in everywhere and very ordinarily lack all point and apposite force. But *śr̥avas* comes from the root *śru* to hear and is used in the sense of ear itself or of hymn or prayer—a sense which Śāyana accepts—and from this we can infer that it means the "thing heard" or its result knowledge that comes to us through hearing. The Rishis speak of themselves as hearers of the Truth, *satyaśrutah*, and the knowledge received by this hearing as Śruti. It is in this sense of inspiration or inspired knowledge that we can take it in the esoteric meaning of the Veda and we find that it fits in with a perfect appositeness; thus when the Rishi speaks of *śr̥avāmsi* as being brought through upward and brought through downward, this cannot be applied to food or fame but is perfectly apposite and significant if he is speaking of inspirations which rise up to the Truth above or bring down the Truth to us. This is the method we can apply everywhere, but we cannot pursue the subject any further here. In the brief limits of this foreword these slight indications must suffice; they are meant only to



give the reader an initial insight, into the esoteric method of interpretation of the Veda.

But what then is the secret meaning, the esoteric sense, which emerges by this way of understanding the Veda? It is what we would expect from the nature of the seeking of the mystics everywhere. It is also as we should expect from the actual course of the development of Indian culture, an early form of the spiritual truth which found its culmination in the Upanishads; the secret knowledge of the Veda is the seed which is evolved later on into the Vedanta. The thought around which all is centred is the seeking after Truth, Light, Immortality. There is a Truth deeper and higher than the truth of outward existence, a Light greater and higher than the light of human understanding which comes by revelation and inspiration, an immortality towards which the soul has to rise. We have to find our way to that, to get into touch with this Truth and Immortality, *śaṇṭā māṁ amṛtam*,\* to be born into the Truth, to grow in it, to ascend in spirit into the world of Truth and to live in it. To do so is to unite ourselves with the Godhead and to pass from mortality into immortality. This is the first and the central teaching of the Vedic mystics. The Platonists, developing their doctrine from the early mystics, held that we

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\* I. 68. 2.

live in relation to two worlds,—a world of higher truth which might be called the spiritual world and that in which we live, the world of the embodied soul which is derived from the higher but also degraded from it into an inferior truth and inferior consciousness. The Vedic mystics held this doctrine in a more concrete and pragmatic form, for they had the experience of these two worlds. There is the inferior truth here of this world mixed as it is with much falsehood and error, *anṛtasya bhūrch*\*, and there is a world or home of Truth, *saḍanam ṛtasya*,† the Truth, the Right, the Vast, *satyam ṛtam bṛhat*,‡ where all is Truth-conscious, *ṛticit* §. There are many worlds between upto the triple heavens and their lights but this is the world of the highest Light—the world of the Sun of Truth, *svar*, or the Great Heaven. We have to find the path to this Great Heaven, the path of Truth, *ṛtasya panthā*,\*\* or as it is sometimes called the way of the gods. This is the second mystic doctrine. The third is that our life is a battle between the powers of Light and Truth, the Gods who are the Immortals and the powers of Darkness. These are spoken of under various

\* VII. 60. 5.

† I. 164. 47; also IV. 21. 3.

‡ Atharva XII. 1. 1.

§ IV. 3. 4.

\*\* III. 12. 7; also VII. 66. 3



names as Vritra and Vritras, Vala and the Panis, the Dasyas and their kings. We have to call in the aid of the Gods, to destroy the opposition of these powers of Darkness who conceal the Light from us or rob us of it, who obstruct the flowing of the streams of Truth, *ṛtasya dhārāḥ*,\* the streams of Heaven and obstruct in every way the soul's ascent. We have to invoke the Gods by the inner sacrifice, and by the Word call them into us,—that is the specific power of the Mantra,—to offer to them the gifts of the sacrifice and by that giving secure their gifts, so that by this process we may build the way of our ascent to the goal. The elements of the outer sacrifice in the Veda are used as symbols of the inner sacrifice and self-offering; we give what we are and what we have in order that the riches of the divine Truth and Light may descend into our life and become the elements of our inner birth into the Truth,—a right thinking, a right understanding, a right action, must develop in us which is the thinking, impulsion and action of that higher Truth, *ṛtasya preṣā*, *ṛtasya dhīti*,§ and by this we must build up ourselves in that Truth. Our sacrifice is a journey, a pilgrimage and a battle,—a travel towards the Gods and we also make that

\* V. 12. 2; also VII. 43. 4.

§ I. 68. 3.

journey with Agni, the Inner Flame, as our path-finder and leader. Our human things are raised up by the mystic Fire into the immortal being, into the Great Heaven, and the things divine come down into us. As the doctrine of the Rig Veda is the seed of the teaching of the Vedanta, so is its inner practice and discipline a seed of the later practice and discipline of Yoga. Finally, as the summit of the teaching of the Vedic mystics comes the secret of the one Reality, *ekam sat*,\* or *tad ekam†*, which became the central word of the Upanishads. The Gods, the powers of Light and Truth are powers and names of the One, each God is himself all the Gods or carries them in him: there is the one Truth, *tat satyam‡*, and one bliss to which we must rise. But in the Veda this looks out still mostly from behind the veil. There is much else but this is the kernel of the doctrine.

The interpretation I have put forward was set out at length in a series of articles with the title "The Secret of the Veda." in the monthly philosophical magazine, "Arya", some thirty years ago; written in serial form while still developing the theory and not quite complete in

\* I. 164. 46.

† X. 129. 2.

‡ III. 39. 5; also IV. 54. 4 and VIII. 45. 27.



its scope or composed on a preconceived and well-ordered plan it was not published in book-form and is therefore not yet available to the reading public. It was accompanied by a number of renderings of the hymns of the Rig Veda which were rather interpretations than translations and to these there was an introduction explanatory of the "Doctrine of the Mystics". Subsequently there was planned a complete translation of all the hymns to Agni in the ten Mandalas which kept close to the text; the rendering of those hymns in the second and sixth Mandalas are now published in this book for the first time as well as a few from the first Mandala. But to establish on a scholastic basis the conclusions of the hypothesis it would have been necessary to prepare an edition of the Rig Veda or of a large part of it with a word by word construing in Sanskrit and English, notes explanatory of important points in the text and justifying the interpretation both of separate words and of whole verses and also elaborate appendices to fix firmly the rendering of key-words like *nam*, *śrāvas*, *krātu*, *ketu*, etc. essential to the esoteric interpretation. This also was planned, but meanwhile greater preoccupations of a permanent nature intervened and no time was left to proceed with such a considerable undertaking. For the benefit of the reader of these transla-

tions who might otherwise be at a loss, this foreword has been written and some passages from the unpublished "Doctrine of the Mystics" have been included. The text of the Veda has been given for use by those who can read the original Sanskrit. These translations however are not intended to be a scholastic work meant to justify a hypothesis; the object of this publication is only to present them in a permanent form for disciples and those who are inclined to see more in the Vedas than a superficial liturgy and would be interested in knowing what might be the esoteric sense of this ancient Scripture.

This is a literary and not a strictly literal translation. But a fidelity to the meaning, the sense of the words and the structure of the thought, has been preserved: in fact the method has been to start with a bare and scrupulously exact rendering of the actual language and adhere to that as the basis of the interpretation; for it is only so that we can find out the actual thoughts of these ancient mystics. But any rendering of such great poetry as the hymns of the Rig Veda, magnificent in their colouring and images, noble and beautiful in rhythm, perfect in their diction, must, if it is not to be a merely dead scholastic work, bring at least a faint echo of their poetic force,—more cannot be done in a



prose translation and in so different a language. The turn of phrase and the syntax of English and Vedic Sanskrit are poles asunder; to achieve some sense of style and natural writing one has constantly to turn the concentrated speech of the Veda into a looser, more diluted English form. Another stumbling-block for the translator is the ubiquitous *double entendre* marking in one word the symbol and the thing symbolised, Ray and Cow, clear light of the mind and clarified butter, horses and spiritual power; one has to invent phrases like the "herds of the light" or "the shining herds" or to use devices such as writing the word horse with a capital H to indicate that it is a symbolic horse that is meant and not the common physical animal; but very often the symbol has to be dropped, or else the symbol has to be kept and the inner meaning left to be understood;\* I have not always used the same phrase though always keeping the same sense, but varied the translation according to the needs of the passage. Often I have been unable to find an adequate English word which will convey the full connotation or colour of the original text; I have used two words instead of one or a phrase or

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\* The Rishis sometimes seem to combine two different meanings in the same word; I have occasionally tried to render this double sense.

resorted to some other device to give the exact and complete meaning. Besides, there is often a use of antique words or turns of language of which the sense is not really known and can only be conjectured or else different renderings are equally possible. In many passages I have had to leave a provisional rendering; it was intended to keep the final decision on the point until the time when a more considerable body of the hymns had been translated and were ready for publication; but this time has not yet come.

SRI AUROBINDO.



## THE DOCTRINE OF THE MYSTICS

( *An excerpt from the Foreword to the Hymns of the Alvis  
in the Arya* )

The image of this sacrifice is sometimes that of a journey or voyage; for it travels, it ascends; it has a goal—the vastness, the true existence the light, the felicity—and it is called upon to discover and keep to the good, the straight and the happy path to the goal, the arduous yet joyful road of the Truth. It has to climb, led by the flaming strength of the divine will, from plateau to plateau as of a mountain, it has to cross as in a ship the waters of existence, traverse its rivers, overcome their deep pits and rapid currents; its aim is to arrive at the far-off ocean of light and infinity.

And this is no easy or peaceful march; it is for long seasons a fierce and relentless battle. Constantly the Aryan man has to labour and to fight and conquer; he must be a tireless toiler and traveller and a stern warrior, he must force open and storm and sack city after city, win kingdom after kingdom, overthrow and tread down ruthlessly enemy after enemy. His whole progress is a warring of Gods and Titans, Gods and Giants, Indra and the Python, Aryan and Dasyu. Aryan adversaries even he has to face in the open field; for old friends

and helpers turn into enemies; the kings of Aryan states whom he would conquer and overpass join themselves to the Dasyus and are leagued against him in supreme battle to prevent his free and utter passing on.

But the Dasyu is the natural enemy. These dividers, plunderers, harmful powers, these Danavas, sons of the Mother of division, are spoken of by the Rishis under many general appellations. There are Rakshasas; there are Eaters and Devourers, Wolves and Tearers; there are hurters and haters; there are dualisers; there are confiners or censurers. But we are given also many specific names. Vritra, the Serpent, is the grand Adversary; for he obstructs with his coils of darkness all possibility of divine existence and divine action. And even when Vritra is slain by the light, fiercer enemies arise out of him. Sushma afflicts us with his impure and ineffective force, Namuchi fights man by his weaknesses, and others too assail, each with his proper evil. Then there are Vala and the Panis, miser traffickers in the sense-life, stealers and concealers of the higher Light and its illuminations which they can only darken and misuse,—an impious host who are jealous of their store and will not offer sacrifice to the Gods. These and other personalities—they are much more than personifications—of our ignorance, evil, weakness and



many limitations make constant, war upon man; they encircle him from near or they shoot their arrows at him from afar or even dwell in his gated house in the place of the Gods and with their shapeless stammering mouths and their insufficient breath of force mar his self-expression. They must be expelled, overpowered, slain, thrust down into their nether darkness by the aid of the mighty and helpful deities.

The Vedic deities are names, powers, personalities of the universal Godhead and they represent each some essential puissance of the Divine Being. They manifest the cosmos and are manifest in it. Children of Light, Sons of the Infinite, they recognise in the soul of man their brother and ally and desire to help and increase him by themselves increasing in him so, as to possess his world with their light, strength and beauty. The Gods call man to a divine companionship and alliance; they attract and uplift him to their luminous fraternity, invite his aid and offer theirs against the Sons of Darkness and Division. Man in return calls the Gods to his sacrifice, offers to them his swiftnesses and his strengths, his clarities and his sweetnesses,—milk and butter of the shining Cow, distilled juices of the Plant of Joy, the Horse of the Sacrifice, the cake and the wine, the grain for the God-Mind's radi-

ant coursers. He receives them into his being and their gifts into his life, increases them by the hymns and the wine and forms perfectly—as a smith forges iron, says the Veda—their great and luminous godheads.

All this Vedic imagery is easy to understand when once we have the key, but it must not be mistaken for mere imagery. The Gods are not simply poetical personifications of abstract ideas or of psychological and physical functions of Nature. To the Vedic seers they are living realities; the vicissitudes of the human soul represent a cosmic struggle not merely of principles and tendencies but of the cosmic Powers which support and embody them. These are the Gods and the Demons. On the world-stage and in the individual soul the same real drama with the same personages is enacted.



To what gods shall the sacrifice be offered? Who shall be invoked to manifest and protect in the human being this increasing godhead?

Agni first, for without him the sacrificial flame cannot burn on the altar of the soul. That flame of Agni is the seven-tongued power of the Will, a Force of God instinct with Knowledge. This conscious and forceful will is the immortal guest in our mortality, a pure priest and a divine worker, the mediator between



earth and heaven. It carries what we offer to the higher Powers and brings back in return their force and light and joy into our humanity.

Indra, the Puissant next, who is the power of pure Existence self-manifested as the Divine Mind. As Agni is one pole of Force instinct with knowledge that sends its current upward from earth to heaven, so Indra is the other pole of Light instinct with force which descends from heaven to earth. He comes down into our world as the Hero with the shining horses and slays darkness and division with his lightnings, pours down the life-giving heavenly waters, finds in the trace of the hound, Intuition, the lost or hidden illuminations, makes the Sun of Truth mount high in the heaven of our mentality.

Surya, the Sun, is the master of that supreme Truth,—truth of being, truth of knowledge, truth of process and act and movement and functioning. He is therefore the creator or rather the manifester of all things—for creation is out-bringing, expression by the Truth and Will—and the father, fosterer, enlightener of our souls. The illuminations we seek are the herds of this Sun who comes to us in the track of the divine Dawn and releases and reveals in us night-hidden world after world up to the highest Beatitude.

Of that beatitude Soma is the representative deity. The wine of his ecstasy is concealed in the growths of earth, in the waters of existence; even here in our physical being are his immortalising juices and they have to be pressed out and offered to all the gods; for in that strength these shall increase and conquer.

Each of these primary deities has others associated with him who fulfil functions that arise from his own. For if the truth of Surya is to be established firmly in our mortal nature, there are previous conditions that are indispensable; a vast purity and clear wideness destructive of all sin and crooked falsehood,—and this is Varuna; a luminous power of love and comprehension leading and forming into harmony all our thoughts, acts and impulses,—this is Mitra; an immortal puissance of clear-discerning aspiration and endeavour,—this is Aryaman, a happy spontaneity of the right enjoyment of all things dispelling the evil dream of sin and error and suffering,—this is Bhaga. These four are powers of the Truth of Surya.

For the whole bliss of Soma to be established perfectly in our nature a happy and enlightened and unmaimed condition of mind, vitality and body are necessary. This condition is given to us by the twin Aswins; wedded to the daughter of Light, drinkers of honey,



bringers of perfect satisfactions, healers of maim and malady they occupy our parts of knowledge, and parts of action and prepare our mental, vital and physical being for an easy and victorious ascension.

Indra, the Divine Mind, as the shaper of mental-forms has for his assistants, his artisans, the Ribhus, human powers who by the work of sacrifice and their brilliant ascension to the high dwelling-place of the Sun have attained to immortality and help mankind to repeat their achievement. They shape by the mind Indra's horses, the chariot of the Aswins, the weapons of the Gods, all the means of the journey and the battle. But as giver of the Light of Truth and as Vritra-slayer Indra is aided by the Maruts, who are powers of will and nervous or vital Force that have attained to the light of thought and the voice of self-expression. They are behind all thought and speech as its impellers and they battle towards the Light, Truth and Bliss of the supreme Consciousness.

There are also female energies; for the Deva is both Male and Female and the gods also are either activising souls or passively executive and methodising energies. Aditi, infinite Mother of the Gods, comes first; and there are besides five powers of the Truth-consciousness,—Mahi or Bharati, the vast

Word that brings us all things out of the divine source; Ita the strong primal word of the Truth who gives us its active vision; Saraswati, its streaming current and the word of its inspiration; Sarana, the Intuition, bound of heaven who descends into the cavern of the subconscious and finds there the concealed illuminations; Dakshina, whose function is to discern rightly, dispose the action and the offering and distribute in the sacrifice to each godhead its portion. Each god, too, has his female energy.

All this action and struggle and ascension is supported by Heaven our Father and Earth our Mother, Parents of the Gods, who sustain respectively the purely mental and psychic and the physical consciousness. Their large and free scope is the condition of our achievement. Vayu, master of life, links them together by the mid-air, the region of vital force. And there are other deities,—Parjanya, giver of the rain of heaven; Dadhikravan, the divine war-horse, a power of Agni; the mystic Dragon of the Foundations; Trita Aptya who on the third plane of existence consummates our triple being; and more besides.

The development of all these godheads is necessary to our perfection. And that perfection must be attained on all our levels,—in the wideness of earth, our physical being and



consciousness ; in the full force of vital speed and action and enjoyment and nervous vibration, typified as the Horse which must be brought forward to upbear our endeavour ; in the perfect gladness of the heart of emotion and a brilliant heat and clarity of the mind throughout our intellectual and psychical being ; in the coming of the supramental Light, the Dawn and the Sun and the shining Mother of the herds, to transform all our existence ; for so comes to us the possession of the Truth, by the Truth the admirable surge of the Bliss, in the Bliss infinite Consciousness of absolute being.

Three great Gods, origin of the Puranic Trinity, largest puissances of the supreme Godhead, make possible this development and upward evolution ; they support in its grand lines and fundamental energies all these complexities of the cosmos. Brahmanaspati is the Creator ; by the word, by his cry he creates—that is to say he expresses, he brings out all existence and conscious knowledge and movement of life and eventual forms from the darkness of the Inconscient. Rudra, the Violent and Merciful, the Mighty One, presides over the struggle of life to affirm itself ; he is the armed, wrathful and beneficent Power of God who lifts forcibly the creation upward, smites all that opposes, scourges all that errs and resists, heals all that is wounded and suffers

and complains and submits. Vishnu of the vast pervading motion holds in his triple stride all these worlds; it is he that makes a wide room for the action of Indra in our limited mortality; it is by him and with him that we rise into his highest seats where we find waiting for us the Friend, the Beloved, the Beatific Godhead.

Our earth shaped out of the dark inconscient ocean of existence lifts its high formations and ascending peaks heavenward; heaven of mind has its own formations, clouds that give out their lightnings and their waters of life; the streams of the clarity and the honey ascend out of the subconscious ocean below and seek the superconscious ocean above; and from above that ocean sends downward its rivers of the light and truth and bliss even into our physical being. Thus in images of physical Nature the Vedic poets sing the hymn of our spiritual ascension.

That ascension has already been effected by the Ancients, the human forefathers, and the spirit of these great Ancestors still assist their offspring; for the new dawns repeat the old and lean forward in light to join the dawns of the future. Kanwa, Kutsa, Atri, Kakshiwan, Gotama, Sunahsepa have become types of certain spiritual victories which tend to be constantly repeated in the experience of humanity. The seven sages, the Angirāsas, are waiting still and



always, ready to chant the word, to rend the cavern, to find the lost herds, to recover the hidden Sun. Thus the soul is a battlefield full of helpers and hurters, friends and enemies. All this lives, teems, is personal, is conscious, is active. We create for ourselves by the sacrifice and by the word shining seers, heroes to fight for us, children of our works. The Rishis and the Gods find for us our luminous herds; the Ribhus fashion by the mind the chariots of the gods and their horses and their shining weapons. Our life is a horse that neighing and galloping bears us onward and upward; its forces are swift-hoofed steeds, the liberated powers of the mind are wide-winged birds; this mental being or this soul is the upsoaring Swan or the Falcon that breaks out from a hundred iron walls and wrests from the jealous guardians of felicity the wine of the Soma. Every shining godward Thought that arises from the secret abysses of the heart is a priest and a creator and chants a divine hymn of luminous realisation and puissant fulfilment. We seek for the shining gold of the Truth; we lust after a heavenly treasure.

The soul of man is a world full of beings, a kingdom in which armies clash to help or hinder a supreme conquest, a house where the gods are our guests and which the demons strive to possess; the fullness of its energies and wide-

ness of its being make a seat of sacrifice spread, arranged and purified for a celestial session.

Such are some of the principal images of the Veda and a very brief and insufficient outline of the teaching of the Forefathers. So understood the Rig Veda ceases to be an obscure, confused and barbarous hymnal; it becomes the high-aspiring Song of Humanity; its chants are episodes of the lyrical epic of the soul in its immortal ascension.

This at least; what more there may be in the Veda of ancient science, lost knowledge, old psycho-physical tradition remains yet to be discovered.



HYMNS OF GRITSAMADA

गृत्समदस्याऽऽग्नेयम्

द्वितीयं मण्डलम्

१

त्वमग्ने शुभिस्त्वमाशुशुक्षणिस्त्वमद्वयस्त्वमदमनस्परि ।  
त्वं वनेभ्यस्त्वमोषधीभ्यस्त्वं नृणां नृपते जायसे शुचिः ॥१॥

तवाग्ने होत्रं तव पोत्रमृत्विजं तव नेष्ट्रं त्वमग्निहोतायतः ।  
तव प्रशास्त्रं त्वमध्वरीयसि ब्रह्मा चासि गृहपतिश्च नो दमे ॥२॥

त्वमग्न इन्द्रो वृषभः सतामसि त्वं त्रिष्णुस्सुगायो नमस्तः ।  
त्वं ब्रह्मा रयिनिद् ब्रह्मणस्पते त्वं विधर्तः सचमे पुरंध्या ॥३॥



# GRITSAMADA

## MANDALA II

### I

O Fire, thou art born with thy lights, flaming out on us in thy effulgence; thou art born from the waters and around the stone, thou art born from the forests and born from the plants of the earth. Pure art thou in thy birth, O Master of man and his race.

O Fire, thine are the call and the offering, thine the purification and the order of the sacrifice, thine the lustration; thou art the fire-bringer for the seeker of the Truth. The annunciation is thine, thou becomest the pilgrim-rite; thou art the priest of the Word and the master of the house in our home.

O Fire, thou art Indra the Bull of all that are and thou art wide-moving; Vishnu, one to be worshipped with obeisance. O Master of the Word, thou art Brahma, the finder of the Riches: O Fire who sustainest each and all, closely thou companionest the Goddess of the many thoughts. †

\*or, thou art the priest of the pilgrim-rite:

§or, wide-sung

†or, the Goddess tenant of the city.

त्वमग्ने राजा वरुणो धृतरास्त्वं मित्रा भूर्वाणि दस्म ईदृयः ।  
त्वमयमा सत्यनिर्यस्य संभुजं त्वमंशो विदधे देव भाजयुः ॥१॥

त्वमग्ने त्वष्टा विधत्ते सुवीर्यं नव गतादा निवमहः सजात्यम् ।  
त्वमाग्रहेमा ररिषे स्वइयं त्वं नरां शर्धो असि पुरुवमुः ॥२॥

त्वमग्ने रुद्रो अनुरा महो विवस्त्वं शर्धो मारुतं पृक्ष ईशिषे ।  
त्वं वानैररुणैर्यसि शंगयस्त्वं पूवा विधत्तः पासि नु त्मना ॥३॥

त्वमग्ने द्रविणोदा अरंकृते त्वं देवः सविता रत्नवा अग्नि ।  
त्वं भगो नृपते वस्व ईशिषे त्वं पायुर्दमे यस्तेऽविधत् ॥४॥



O Fire, thou art Varuna the king who holds in his hand the law of all workings and thou art Mitra the potent and desirable Godhead. Thou art Aryaman, master of beings, with whom is complete enjoying. O Godhead, thou art Ansa, who gives us our portion in the winning of the knowledge.

O Fire, thou art Twashtri and fashionest fulness of force for thy worshipper; thine, O friendly Light, are the godless Energies and all oneness of natural kind. Thou art the swift galloper and lavishest good power of the Horse; thou art the host of the gods and great is the multitude of thy riches.

O Fire, thou art Rudra, the mighty one of the great Heaven and thou art the army of the Life-Gods and hast power over all that fills desire. Thou journeyest with dawn-red winds to bear thee and thine is the house of bliss; thou art Pushan and thou guardest with thyself thy worshippers.

O Fire, to one who makes ready and sufficient his works thou art the giver of the treasure; thou art divine Savitri and a founder of the ecstasy. O Master of man, thou art Bhaga and hast power for the riches; thou art the guardian in the house for one who worships thee with his works.

त्वामग्ने दम आ विश्वानि विशस्त्वां राजानं सुविद्वमृजने ।  
 त्वं विश्वानि स्वर्गाक पत्यमे त्वं सहस्राणि शाना दश प्रति ॥८॥

त्वामग्ने पितरनिष्टिभिर्नरस्त्वां भ्रात्राभ्य शम्या तनुरुचम् ।  
 त्वं पुत्रो भवसि यस्तेऽविवत्त्वं सन्ना गुणैः पश्याभृषः ॥९॥

त्वमग्न कभुराके नमस्वस्त्वं वाजस्य क्षुमतो राव ईशिषे ।  
 त्वं वि भाम्यनु दक्षि दावने त्वं विशिभुरसि यज्ञमाननि ॥१०॥

त्वमग्ने अदिनिर्देव दागुपे त्वं होत्रा भग्नो वर्धमे गिरा ।  
 त्वानिष्टा शतदिमानि दक्षमे त्वं वृत्रहा वसुपते सरस्वता ॥११॥



O Fire, men turn to thee the master of the human being in his house; thee they crown, the king perfect in knowledge. O strong force of Fire, thou masterest all things; thou movest to the thousands and the hundreds and the tens.

O Fire, men worship thee with their sacrifices as a father and thee that thou mayst be their brother by their achievement of works when thou illuminest the body with thy light. Thou becomest a son to the man who worships thee; thou art his blissful friend and guardest him from the violence of the adversary.

O Fire, thou art the craftsman Ribhu, near to us and to be worshipped with obeisance of surrender; thou hast mastery over the store of the plenitude and the riches. All thy wide shining of light and onward burning is for the gift of the treasure; thou art our instructor in wisdom and our builder of sacrifice.

O Divine Fire, thou art Aditi, the indivisible Mother to the giver of the sacrifice; thou art Bharati, voice of the offering, and thou growest by the word. Thou art Ila of the hundred winterswise to discern; O Master of the Treasure, thou art Saraswati who slays the python adversary.

त्वमग्ने गुम्भेन उत्तमं वयस्मन्व स्पर्धे वर्ग आ मंहिषि श्रियः ।

त्वं वाजः पतरणो वृहन्नमि त्वं रयिर्वहुल्यो विश्वतस्पृथुः ॥१२॥

त्वामग्ने आदित्यास आभ्यं त्वां जिह्वां गुचयश्चक्रिरे कवे ।

त्वां रानिषावो अम्बरेषु मदिचरे त्वे देवा हविरदग्याहुनम ॥१३॥

त्वे अग्ने विश्वे अमृतासो अद्भुद आना देवा हविरदन्त्याहुनम ।

त्वया मर्ताभिः स्वदन्न आगुनि त्वं गर्भो वरुणां वज्रिषे शुचिः ॥१४॥

त्वं तान्तसं च प्रति चासि मज्जनाग्ने सुजात प्र च देव रिज्यसे ।

पृक्षो यदत्र महिना वि ते भुवदनु द्यावापृथिव्या रादसो उमे ॥१५॥

ये सोमवृग्भ्यो गोअध्रामश्चपेशसमग्ने गतिमुःसृजन्ति सूरयः ।

अस्माञ्च तांश्च प्र हि नोपि वम्य आ वृःद्वदेम विदधे गृधीराः ॥१६॥



O Fire, when thou art well borne by us thou becomest the supreme growth and expansion of our being, all glory and beauty are in thy desirable hue and thy perfect vision. O Vastness, thou art the plenitude that carries us to the end of our way; thou art a multitude of riches spread out on every side.

O Fire, the sons of the indivisible Mother made thee their mouth, the pure Gods made thee their tongue; O Seer, they who are ever close to our giving are constant to thee in the rites of the Path; the Gods eat in thee the offering cast before them.

O Fire, all the Gods, the Immortals unhurtful to man, eat in thee and by thy mouth the offering cast before them; by thee mortal men taste of the libation. Pure art thou born, a child of the growths of the earth.

O Fire that hast come to perfect birth, thou art with the Gods and thou frontest them in thy might and thou exceedest them too, O God, when here the satisfying fullness of thee becomes all-pervading in its greatness along both the continents, Earth and Heaven.

When to those who chant thee, the luminous Wise Ones set free thy gift, O Fire, the wealth in whose front the Ray-Cow walks and its form is the Horse, thou leadest us on and leadest them to a world of greater riches. Strong with the strength of the heroes, may we voice the Vast in the coming of knowledge.

२

यज्ञेन वर्धत जन्वेदमग्निं यजध्वं हविषा तन्ना गिरा ।  
समिधानं नुप्रयत्नं म्वर्णरे द्युक्षं होतारं वृजनेषु धृषदम् ॥१॥

अग्नि त्वा नक्तीरुपमां च्वाशिरेऽग्ने वत्सं न स्वसरेषु धेनवः ।  
दिवश्चेदरनिर्मानुषा युगा क्षपो भासि पुरुवार संयतः ॥२॥

तं देवा बुध्ने रजसः सुदंससं दिवस्पृथिव्योररति न्येरिरे ।  
रथनिव वेद्यं शुक्रशोचिपमग्निं मित्रं न क्षिपिषु प्रशंस्यम् ॥३॥

तमुक्षमाणं रजमि म्व आ दमे चन्द्रमिव सुरुचं द्वार आ दपुः ।  
पृश्न्याः पतरं चिनयन्तमक्षभिः पाथो न पायुं जनसी उमे अनु ॥४॥



## • II

Make the Fire that knows all things born to grow by your sacrifice; worship him with thy offering and thy body and thy speech. Worship in his kindling Fire with whom are his strong delights, the male of the sun-world, the Priest of the Call, the inhabitant of Heaven\* who sits at the chariot yoke in our battles.

The Nights and the Dawns have loved to thee as the milch-cows low towards a calf in their lairs of rest. O Fire of many blessings, thou art the traveller of Heaven through the ages of man and thou shinest self-gathered through his nights.†

The Gods have sent into the foundation of the middle world this great worker and pilgrim of earth and of Heaven, whom we must know, like our chariot of white-flaming light, Fire whom we must voice with our lauds, like a friend in the peoples.

They have set in the crookedness, set pouring his rain like gold in the beauty of his light‡, in the middle world and in his own home, the guardian of the dappled mother who awakens us to knowledge with his eyes of vision, the protector of our path along either birth.

\*or, who dwells in the Light,

†or self-gathered thou illumineest his nights.

‡or, like a thing of delight in his shining beauty,

स होता विश्वं परि भृत्यध्वरं तमु हव्यैर्मनुष ऋजते गिरा ।  
 तिरिगिप्रो वृधसानायु जर्भुर्दू द्यौर्न स्तृभिश्चितयद्रोदसी अनु ॥५॥

स नो रेवसमिधानः स्वस्तये संददस्वान रयिमम्मायु तीद्विहि ।  
 आ नः कृणुष्व सुविताय रोदमो अग्ने हव्या मनुषो देव वीतये ॥६॥

दा नो अग्ने वृद्धता दाः सहस्रिणो दुरो न वजं श्रुत्या अपा वृधि ।  
 प्राची द्यावापृथिवी ब्रह्मणा कृधि स्वर्णं शुक्रमुषमो वि दिद्युतः ॥७॥

स इधान उपमो राम्या अनु स्वर्णं दीदेदरूपेण भानुना ।  
 होत्राभिरग्निर्मनुषः स्वध्वरो राजा विशासतिथिश्चरुरायत्रे ॥८॥

एवा नो अग्ने अमृतेषु पूर्य धीष्णीषाय वृद्धदिवेषु मानुषा ।  
 दुहाना धेनुर्वृज्जनेषु कारवे त्मना शनिनं पुरुषमिषणि ॥९॥



Let Fire be the priest of your call, let his presence be around every pilgrim-rite; this is he whom men crown with the word and the ordering. He shall play in his growing fires wearing his tiara of golden light; like heaven with its stars he shall give us knowledge of our steps along both the continent-worlds.

O Fire, opulently kindling for our peace, let thy light arise in us and bring its gift of riches. Make Earth and Heaven ways for our happy journeying and the offerings of man a means for the coming of the Gods.

O Fire, give us the vast possessions, the thousand-fold riches; open, to inspiration like gates the plenitude; make Earth and Heaven turned to the Beyond by the Word. The Dawns have broken into splendour as if there shone the brilliant world of the Sun.

Kindled in the procession of the beautiful Dawns, he shall break into roscate splendour like the world of the Sun. O Fire, making effective the pilgrim-rite by man's voices of offering, thou art the King of the peoples and the Guest delightful to the human being.

O pristine Fire, even thus the Thought has nourished our human things in the immortals, in the great Heavens. The Thought is our milch-cow, of herself she milks for the doer of works in his battles and in his speed to the journey the many forms and the hundreds of the Treasure.

यममे अर्वा वा सुर्वीर्षं व्रजणा वा चित्रयेमः जनाँ अति ।  
अस्माकं दुग्धमनि पञ्च कृष्टिपूज्या स्वर्णं शुशुचीनं दुष्टम् ॥१७॥

स नो वीधि सहस्य प्रशंग्यो यस्मिन्सृजाना इष्यन्त सूर्यः ।  
यममे यज्ञमुपयन्ति वाजिनो नित्ये ते के दीदिवान्मे स्वे दमे ॥१८॥

उगंयासो जातवेदः स्याम ते स्तोतारो अमे सूर्यश्च गर्मणि ।  
वम्हो रायः पुरुदचन्द्रभ्य सूर्यतः प्रजावतः स्वपत्यस्य शग्नि नः ॥१९॥

ये स्तोतृभ्यो गोश्रग्रामश्चपेदमममे रातिमुपसृजन्ति सूर्यः ।  
अम्म,ञ्च तांश्च प्र हि नेचि वम्ह आ वृहद्द्वेदम विदथे सूर्यः ॥२०॥



O Fire, let us conquer a hero-strength by the War-Horse, or let us awake to knowledge beyond men by the Word;\* let our light shine out in the Five Nations high and inviolable like the world of the Sun.

Awake, O forceful Fire, one to be voiced by our lauds; for thou art he in whom the luminous seers come to perfect birth and speed on their way. O Fire, thou art the sacrifice and to thee the Horses of swiftness come there where thou shinest with light in the eternal son and in thy own home.

O Fire, O God who knowest all things born, may we both abide in thy peace those who hymn thee and the luminous seers. Be forceful for the opulence of the Treasure with the multitude of its riches and its many delights and its issue and the offspring of the Treasure.

When to those who hymn thee the luminous Wise set free, O Fire, the gift in whose front the Ray-Cow walks and whose form is the Horse, thou leadest us on and leadest them to a world of greater riches. Strong with the strength of the Herces may we voice the Vast in the coming of the knowledge.

\* or awaken ourselves a strength of heroes beyond men's scope by the power of the War-Horse or by the Word;

३

ममिहो अग्निर्निर्दिनः पृथिव्यां प्रव्यङ् मिथ्यानि भुवनान्यस्यात् ।  
होता पावकः प्रदिवः सुमेधा देवो देवान्यजत्वग्निरर्हन् ॥१॥

नराधंसः प्रति धानान्यत्रन् तिभो दिवः प्रति मद्वा स्वार्चिः ।  
तुनधुषा मनसा हव्यमुन्दन्ध्वन्यजस्य समनक्तु देवान् ॥२॥

ईळितो अग्ने मत्तमा नो अर्हन्देवान् यक्षि मानुषात्पूर्वो अद्य ।  
म आ वद मरुतां शर्वा अच्युतमिन्द्रं नरो वर्हिषदं यजत्रवम् ॥३॥

देव वर्हिषधमानं सुर्वारं म्वाणं गये सुमरं वेद्ययाम् ।  
तृतेनाकं वसवः सोदतेदं विश्वे देवा आदित्या यज्ञियासः ॥४॥



## III

The Fire that was set inward in the earth is kindled and has arisen fronting all the worlds. He has arisen the purifying Flame, the priest of the call, the wise of understanding, the Ancient of Days. To-day let the Fire in the fullness of his powers, a god to the gods do sacrifice.

Fire who voices the godhead, shines revealing the planes, each and each; high of ray he reveals, each and each, the triple heavens by his greatness. Let him flood the oblation with a mind that diffuses the light and manifest the gods on the head of the sacrifice.

O Fire, aspired to by our mind, putting forth to-day thy power do sacrifice to the gods. O thou who wast of old before aught that is human. Bring to us the unfallen host of the Life-Gods; and you, O Powers, sacrifice to Indra, where he sits on the seat of our altar.

O Godhead, strewn is the seat on this altar, the hero-guarded seat that ever grows, the seat well-packed for the riches\* anointed with the Light. O all Gods, sit on this altar-seat, sons of the indivisible Mother, princes of the treasure, kings of sacrifice.

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\*or, made strong to bear for the riches.

वि श्रयन्तागुर्विया ह्वयमाना द्वारो देवीः युगायणा नमोभिः ।  
व्यनस्वतीर्वि प्रथन्तामजुर्या वर्ण पुनाना यशसं युवीरम् ॥५॥

साधवपांसि सनता न उक्षिते उपारानत्ता वस्येव रण्विते ।  
तन्तुं तनं संवयन्तो समीची यज्ञस्य पेशः मुदुनं परस्वती ॥६॥

देव्या होतारा प्रथमा वेदुष्टर ऋजु यक्षत समृचा वपुष्टरा ।  
देवान्यजन्तावृत्तथा समज्जतो नामा पृथिव्या अधि सानुषु त्रिषु ॥७॥

सरस्वती साधयन्ती धियं न इळा देवी भारती विश्वतूर्तिः ।  
तिम्रो देवीः स्वधया बर्हिरेदमच्छिद्रं पान्तु शरणं निपद्य ॥८॥



May the divine Doors swing open, wide to our call, easy of approach with our prostrations of surrender; may they stretch wide opening into vastnesses, the imperishable Doors purifying the glorious and heroic kind.

Milch-cows, good milkers, pouring out on us may Night and Dawn, the eternal and equal sisters, come like weaving women full of gladness, weaving out the web that is spun, the web of our perfected works into a shape of sacrifice.

The two divine Priests of the call, the first, the full in wisdom and stature, offer by the illumining Word the straight things in us; sacrificing to the Gods in season, they reveal them in light in the navel of the Earth and on the three peaks of Heaven.

May Saraswati effecting our thought and goddess Ila and Bharati who carries all to their goal, the three goddesses, sit on our altar-seat and guard by the self-law of things our gapless house of refuge.

पिशङ्गः युभरां वयोधाः श्रुष्टी वीरो जायते देवकामः ।  
प्रजां त्वष्टा वि प्यतु नाभिमस्मे अथा देवानामप्येनु पाथः ॥९॥

वनस्पतिरवसृजन्नुप स्यादग्निर्हविः मृदयाति प्र धीभिः ।  
त्रिधा समक्तं नयन्तु प्रजानन्देवेभ्यो देव्यः अमिनोप हव्यम् ॥१०॥

घृतं मिमिक्षे घृतमस्य योनिर्वृते श्रितो घृतम्बस्य धाम ।  
अनुष्वधमा वह मादयस्व स्वाहाकृतं वृषभ वक्षि हव्यम् ॥११॥



Soon there is born a Hero of golden-red form, an aspirant to the Godheads, a mighty bringer of riches and founder of our growth to wideness. Let the Maker of forms loosen the knot of the navel in us, let him set free the issue of our works; then let him walk on the way of the Gods.\*

The Plant is with us streaming out the Wine. Fire speeds the oblation by our thoughts. Let the divine Achiever of works, understanding, lead the offering triply revealed† in his light on its way to the Godheads.

I pour on him the running light; for the light is his native lair, he is lodged in the light, the light is his plane. According to thy self-nature, bring the Gods and fill them with rapture. O Male of the herd, carry to them our offering blessed‡ with Swāhā.

\*or, let the way of the Gods come to us.

†or, triply anointed

‡or, made into Swāhā.





## • IV •

•I call to •you the Fire with his strong delights•and his splendours of light, Fire who strips all sin from us, the guest of the peoples. He becomes like a supporting friend, he becomes the God who knows all things born in the man with whom are the Gods.\*

The Bhrigus worshipping in the session of the Waters set him a twofold Light in the peoples of Man. May he master all planes prevailing yastly, Fire the traveller of the Gods with his rapid horses.

As men who would settle in a home bring into it a beloved friend,•the Gods have set the Fire in these human peoples. Let him illumine the desire of the billowing nights, let him be one full of discerning mind in the house for the giver of sacrifice.

• Delightful is his growth as if one's own increase, rapturous is his vision as he gallops burning on his way. He darts about his tongue mid the growths of the forest and tosses his mane like a chariot courser.

• When my thoughts enjoying him chant his mightiness, he shapes hue of kind as if to our desire. He awakes to knowledge in men that have the ecstasy by the rich diversity of his light; old and outworn he grows young again and again.

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\* or, in all from men to the Gods.

आ यो वना तातृपाणो न भानि वार्ण पथा रथैव स्वानीरु ।  
कृष्णाध्वा तपू रण्वरिचक्रत यैरिव मयनानो नभानिः ॥६॥

स यो व्यस्थादभि दक्षदुर्वी पशुर्ननि स्वयुरगोपाः ।  
अग्निः शोचिष्मां अतसान्युष्णन्कृष्णव्यथिरस्वदग्धन्त भूम ॥७॥

नू ते पूर्वस्यावमो अधोतौ तृतीये विदथे मन्म शंसि ।  
अस्मे अग्ने संयद्वीरं बृहन्तं क्षुमन्तं वाजं स्वपत्यं रयिं दाः ॥८॥

त्वया यथा गृत्समदासो अग्ने गुहा वन्वन्त उपराँ अभि प्युः ।  
सुवीरासो अभिमातिवाहः स्मत्पूरिभ्यो गृणते तद्वयो धाः ॥९॥



Like one who thirsts he lifts his light on the forests; his roar is like the cry of waters on their path, he neighs like a chariot war-horse. Black is his trail, burning his heat; he is full of rapture and awakes to knowledge: he is like Father Heaven smiling with his starry spaces.

He starts on his journey to burn through all wide earth and moves like a beast that wanders at will and has no keeper; Fire with his blazing light and his black affliction assails the dry trunks with his heat as if he tasted the vastness.

Now in our mind's return on thy former safeguarding, our thought has been spoken in the third session of the knowledge. O Fire, give us the treasure with its children; give us a vast and opulent plenitude where the heroes assemble.

To the luminous Wise Ones and to him who voices thee, O Fire, be the founder of their growth and expansion, that the Gritsamadas strong with the strength of the Heroes and overcoming the hostile forces may conquer the higher worlds by thy force and take delight of † the secret inner spaces.

† or, win

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होताजनिष्ठं चेतनः पिता पितृभ्य ऊतये ।  
प्रयज्ञेभ्यं वयु शक्रेभ्य वाजिनो यमम् ॥१॥

आ यस्मिन्त्सप्त रश्मयस्तना यज्ञस्य नेतरि ।  
मनुष्वदैव्यमष्टमं पोता विश्वं नदिन्यति ॥२॥

दधन्वे वा यदीमनु वोचद्ब्रह्माणि वेरु तन् ।  
परि विश्वाति कात्या नेमिश्चक्रमिवाभवत् ॥३॥

साकं हि शुचिना शुचिः प्रशास्ता क्रतुनाजनि ।  
विद्वाँ अस्य व्रता ध्रुवा वयाइवानु रोहते ॥४॥



## V

A conscious Priest of the call is born to us;  
a father is born to his fathers for their safe-  
guard. May we avail to achieve by sacrifice the  
wealth that is for the victor,\* and to rein the  
Horse of swiftmess.

The seven rays are extended in this leader  
of sacrifice; there is a divine eighth that carries  
with it the human. The Priest of the purification  
takes possession of § That All.

When a man has firmly established this  
Fire, he echoes the Words of knowledge and  
comes to That ‡: for he embraces all seer-  
wisdoms as the rim surrounds a wheel.

Pure; the Priest of the annunciation  
is born along with the pure will. The man  
who knows the laws of his workings that are  
steadfast for ever, climbs them one by one  
like branches.

\* or, the wealth that has to be conquered,

§ or, travels to ( reaches ).

‡ or, and comes to know :

ता अम्य वर्णमायुवो नेष्टुः सचन्त धेनवः ।

कृत्विस्मभ्य आ वरं स्वमारो या इदं ययुः ॥५॥

यदी मातुरूप स्वमा घृतं भरन्त्यस्थिन ।

तासामध्वर्युरागतौ यवो वृष्टोव मोदते ॥६॥

स्वः स्वाय धायसे कृणुतामृत्विगृत्विजम् ।

स्तोमं यज्ञं चादरं वनेमा ररिमा वयम् ॥७॥

यथा विद्वाँ अरं करद्विद्वेभ्यो यजतेभ्यः ।

अयमग्ने त्वे अपि यं यज्ञं चकृमा वयम् ॥८॥



The milch-cows come to and cleave to the hue of Light\* of this Priest of the Justration, the Sisters who have gone once and again to that Supreme over the three §.

When the sister of the Mother comes to him bringing the yield of the Light, the Priest of the pilgrim-sacrifice rejoices in her advent as a field of barley revels in the rain.

Himself for his own confirming let the priest of the rite create the priest; let us take joy of the laud and the sacrifice, for then it is complete †, what we have given. ‡

Even as one who has the knowledge let him work out the rite for all the lords of the sacrifice. On thee, O Fire, is this sacrifice that we have made.

---

\* or, the hue of kind

§ the fourth world, Turiyam above the three so called in the Rigveda *Turiyam swid*.

† or for then it is complete, we have moved (on the way).

‡ or, let us take full joy of the laud and the sacrifice; for we have given.

६.

इमां मे अग्ने सनिधमिमांसुपपदं वरेः ।

इमा उ पु श्रुवी गिरः ॥१॥

अया ते अग्ने विधेमोर्जा नपादश्चमिष्टे ।

एना सूक्तेन मुजान ॥२॥

तं त्वा गोर्भिर्गवैणमं द्रविणस्युं द्रविणोदः ।

सपर्येम सपर्यवः ॥३॥

स वोधि सूरिर्मघदा वयुपते वयुदावन् ।

युयोध्यस्मद् द्वेपांसि ॥४॥

स नो वृष्टिं दिवस्परि स नो वार्जमनर्वाणम् ।

स नः सहस्रिणीरिषः ॥५॥



## VI

O Fire, mayst thou rejoice in the fuel I  
bring thee, rejoice in my session of sacrifice.  
Deeply lend ear to my words.

O Fire, who art brought to perfect birth,  
Child of Energy, Impeller of the Horse, we  
would worship thee with this oblation, we  
would worship thee with this Word well-spoken.

We would wait with our Words on thy joy  
in the Word; O Treasure-giver, we would wait  
on the seeker of the Treasure. Let us serve  
thee, all whose desire is thy service.

O Wealth-Lord, Wealth-giver, awake, a  
seer and a Master of Treasures; put away from  
us the things that are hostile.

For us O'Fire, the Rain of Heaven around  
us! for us O. Fire, the wealth immovable\*,  
for us O Fire, the impulses that bring their  
thousands.

---

\* or, free from all littleness,

देवानायागस्यवे यजिष्ठ दृत नो गिरा ।  
यजिष्ठ होतरा गहि ॥६॥

अन्तर्गम ईयसे विद्वान् जन्मोभया कवे ।  
दृतो जन्येव मित्र्यः ॥७॥

स विद्वाँ आ च पित्र्यो यक्षि चिकित्स्व आनुषक् ।  
आ चासिन्त्सत्सि बार्हिषि ॥८॥



O Messenger, O youngest Power, come at our word for him who aspires to thee and craves for thy safeguard; arrive, O Priest, of the call, strong for sacrifice.

O Fire, O seer, thou movest within having knowledge of both the Births;\* thou art like a messenger from a friendly people.†

Come with thy knowledge, O Conscious Fire, and fill us; perform the unbroken order of the sacrifice. Take thy seat on the sacred grass of our altar.

---

\* or, as one who has knowledge between both births;  
† or, like a friendly universal messenger.

७

श्रेष्ठं यन्निष्ठ भारताग्ने द्युमन्तमा भर ।

वसो पुरुषृहं रयिम् ॥१॥

मा नो अरानिरीक्षन् देवस्य मर्त्यस्य च ।

पर्षि तस्या उत द्विषः ॥२॥

विश्वा उत त्वया वयं धारा उदन्याइव ।

अति गाहेमहि द्विषः ॥३॥

शुचिः पावक वन्द्योऽग्ने वृद्धि रोचसे ।

त्वं घृतेभिराहुतः ॥४॥

त्वं नो असि भारताग्ने वशाभिरुक्षभिः ।

अष्टापदीभिराहुतः ॥५॥

द्रुन्नः सर्पितसुतिः प्रत्नो होता वरेण्यः ।

सहसस्पुत्रो अद्रुतः ॥६॥



## VII

O Fire, O Youngest Power! Fire of the Bringers, Prince of the Treasure, bring to us a wealth, the best, made all of light and packed with our many desires.

Let not the Force that wars against us master the God and the mortal;† carry us beyond that hostile power.

And so by thee may we plunge and pass beyond all hostile forces as through streams of rushing water.

O cleansing Fire, thou art pure and adorable; vast is the beauty of thy light fed with the charities.

O Fire of the Bringers, thou art called by‡ our bulls and our heifers and by our eight-footed Kine.§

This is the eater of the Tree for whom is poured the running butter of the Light; this is the Desirable, the ancient, Priest of the call, the Wonderful, the son of Force.

† or, against us, God and mortal, overmaster us;

‡ or, fed with

§ or, by our bulls and by our barren and pregnant kine.

Ashtapadi literally eight-footed.

८०

वाजयन्तिव नू रथान्योगां अग्नेरुप स्तुहि ।

यशस्तमस्य मीहुषः ॥१॥

यः सुनीथो ददाशुपेऽजुर्यो जरयन्नरिम् ।

चारुप्रतीक आहुतः ॥२॥

य उ श्रिया दमेष्वा दोषोपसि प्रशम्यते ।

यस्य व्रतं न मीयते ॥३॥

आ यः स्वर्ण भानुना चित्रो विभात्यर्चया ।

अञ्जानो अजरैरभि ॥४॥

अत्रिमनु स्वराज्यमस्मिमुक्थानि चावृधुः ।

विश्वा अधि श्रियो दधे ॥५॥

अग्नेरिन्द्रस्य सोमस्य देवानामृतिभिर्वयम् ।

अरिष्यन्तः सचेमह्यभि प्याम पृथन्यतः ॥६॥

## VIII

As if to replenish<sup>§</sup> him chant now the  
chariots of Fire and his yekings, Fire the lavish  
and glorious Godhead.

He brings his perfect leading to the man  
who has given; he is invulnerable and wears  
out with wounds the foe. Fair is the front of  
him fed with the offerings.

He is voiced in his glory and beauty at  
dusk and dawn in our homes. Never impaired  
is the law of his working.

He shines rich with diverse lustres like  
the heavens of the Sun<sup>†</sup> in his illumining splen-  
dour, shines wide with his ray, putting forth  
on us a revealing light with his ageless fires.

Our words have made the Fire to grow,  
made the Traveller to grow in the way of  
self-empire; he holds in himself all glory and  
beauty.

May we cleave to the safeguardings of the  
Fire and Soma and Indra and of the Gods,  
meeting with no hurt overcome those that are  
embattled against us.

<sup>§</sup> or, as one seeking for plenitude

<sup>†</sup> or, like the Sun



नि होता होतृपदने विदानस्येषां दीदिवो अमदत्सुदक्षः ।  
अदव्यत्रनप्रमनिर्वणिष्टः सहस्रंभरः शुचिजिह्वो अग्निः ॥१॥

त्वं दत्तस्त्वमु न. परम्प्रास्त्वं वस्य आ वृषभ प्रणेता ।  
अग्ने लोकस्य नस्तने तनूनामप्रपुच्छन्दीद्यहोधि गोपाः ॥२॥

विधेम ते परमे जन्मन्तग्ने विधेम मनोमैरवरे सगस्थे ।  
यस्माद्योनेरुदारिथा नजे तं प्र त्वे हवींषि जुहुरे समिद्धे ॥३॥

## IX

The priest of the call has taken his seat, in the house of his priesthood; he is ablaze with light and vivid in radiance, he is full of knowledge and perfect in judgement. He has a mind of wisdom whose workings are invincible and is most rich in treasures: Fire with his tongue of purity is a bringer of the thousand.

Thou art the Messenger, thou art our protector who takest us to the other side; O Bull of the herds, thou art our leader on the way to a world of greater riches. For the shaping of the Son and the building of the bodies\* awake in thy light, a guardian, and turn not from thy work, O Fire.

May we worship thee in thy supreme Birth, O Fire, may we worship thee with our chants in the world of thy lower session: I adore with sacrifice thy native lair from which thou hast arisen. The offerings have been cast into thee when thou wert kindled and ablaze.

---

\* or, in the offspring of the son of our bodies

अग्ने यज्म्व हविषा यजीयाञ्छुण्टी देष्णमभि गृणीहि रावः ।  
 त्वं ह्यसि रयिपती रयीणां त्वं शुक्रस्य वचसो मनोता ॥४॥

उभयं ते न क्षीयते वसव्यं दिवेदिवे जायमानस्य दस्म ।  
 कृधि क्षुमन्नं जरितारमग्ने कृधि पतिं स्वपत्यस्य रायः ॥५॥

सैनानीकेन सुविदत्रो अस्मे यष्टा देवाँ आयजिष्ठः स्वस्ति ।  
 अदब्धो गोधा उत नः परस्या अग्ने शुमदुत रेवदिदीहि ॥६॥



O Fire, be strong for sacrifice, do worship with my oblation; swiftly voice my thought towards the gift of the Treasure. For thou art the wealth-master who hast power over the riches, thou art the thinker of the brilliant Word.

Both kinds of wealth are thine, O potent Godhead and because thou art born from day to day, neither can waste and perish. O Fire, make thy adorer one full of possessions; make him a master of the Treasure and of wealth rich in progeny.

O Fire, shine forth with this force\* of thine in us, one perfect in knowledge, one who worships the Gods and is strong for sacrifice. Be our indomitable guardian and our protector to take us to the other side; flame in us with thy light, flame in us with thy opulence.

---

\* or, form

जोहृत्रो अग्निः प्रथमः पितेवेष्टस्पदे मनुषा यत्समिद्धः ।  
श्रियं वसानो अमृतो विचेता मर्मज्ञेन्यः श्रवस्यः स वाजी ॥१॥

श्रूया अग्निश्चित्रमानुर्हवं मे विश्वानिर्गोभिर्मृतो विचेताः ।  
श्यावा रथं वहतो रोहिता वोतारुणाह चक्रे विभृत्रः ॥२॥

उत्तानायामजनयन्त्सुभूतं भुवदग्निः पुरुपेशासु गर्भः ।  
शिरिणायां चिदुक्तुना महोभिरपरीवृतो वसति प्रचेताः ॥३॥

जिष्मर्यग्निं हविषा घृतेन प्रतिक्षियन्तं भुवनानि विश्वा ।  
पृथुं तिरश्चा वयसा बृहन्तं व्यचिष्टमन्नै रभसं दृशानम् ॥४॥

## X

Fire is to us as our first father and to him must rise our call when he is kindled by man in the seat of his aspiration. He puts on glory and beauty like a robe; he is our Horse of swiftness full of inspiration to be groomed by us, he is the immortal wide in knowledge.

May Fire in the rich diversity of his lights, the immortal wide in knowledge, hearken to my cry in all its words. Two tawny horses bear him or two that are red or ruddy in glow: Oh, one widely borne has been created.

They have given him birth in one laid supine who with happy delivery bore him; the Fire became a child in mothers of many forms. This thinker and knower by the greatness of his lights dwells\* even in the destroying Night unenveloped by the darkness.

I anoint the Fire with my oblation of light, where he dwells fronting all the worlds; wide in his horizontal expansion and vast, he is most open and manifest by all he has fed on, seen in the impetuosity of his force.†

---

\* or, shines

† or, in the violence of his rapture.



આ વિશ્વતઃ પ્રત્યર્થં જિવર્ગ્યરક્ષસા મનસા તજ્જુષેત ।  
મર્યશ્રીઃ સ્પૃહ્યદ્વર્ણા અગ્નિર્નામિમૃશે તન્વા જર્મુરાણઃ ॥૫॥

જ્ઞેયા ભાગં સહસાન્તી વરેણ ત્વાદૃતાસો મનુવદ્વદેમ ।  
અનૃત્તમામિ જુહ્વા વચસ્યા મધુપૃચં ધનસા ઝોહવીમિ ॥૬॥

I anoint him where he moves fronting all things on every side; let him rejoice in That with a mind\* that withholds not the riches. None can touch the body of the Fire where he plays in his desire of the hues of light† in his strong and glorious beauty.

Mayst thou take knowledge of thy portion putting forth thy force with thy supreme flame; may we speak as the thinking human being with thee for Messenger. I am one who would conquer the Treasure and I call to the Fire with my power of speech and my flame of offering, Fire in whom is no insufficiency and he brings to us the touch of the sweetness.§

---

\* or, with a mind without the will to injure.

† or, with his desire-waking hue

§ or, he fills us with the wine of sweetness.





HYMNS OF BHARADWAJA

## भरद्वाजस्याऽऽमेयम्

पष्ठं मण्डलम्

१

त्वं हवने प्रथमो मनोतास्या धियो अभवो दस्म होता ।

त्वं सीं वृषन्नृणोर्दुष्टरीतु सहो विश्वस्मै सहमे सहच्यै ॥१॥

अथा होता न्यसादो यजीयानिष्ठम्पद इषयर्गोड्यः सन् ।

तं त्वा नरः प्रथमं देवयन्तो महो राये चिनयन्तो अनु भ्नन् ॥२॥

वृतेव यन्तं बहुभिर्वसव्यैस्त्वे रयि जागृवासा अनु भ्नन् ।

रुदन्तमग्निं दर्शितं बृहन्नं वपावन्तं विश्वहा दीदिवंसम् ॥३॥

पदं देवन्य नमसा व्यन्तः श्रवस्यवः श्रव आपन्नमृत्तम् ।

नामपनि चिदधिरे यजिन्त्यानि भद्रायां ते रणयन्त संदृष्टौ ॥४॥

त्वां वर्धन्ति क्षितयः पृथिव्यां त्वां राय उभयासा जनानाम् ।

त्वं व्राता तैरणे चेत्यो भूः पिता माता सदमिन्मानुषाणाम् ॥५॥

# BHARADWAJA

## MANDALA VI

### I

O potent Fire, thou wert the first thinker of this thought and the priest of the call. O Male, thou hast created everywhere around thee a force invulnerable to overpower every force.

And now strong for sacrifice, thou hast taken thy session in the seat of aspiration, one aspired to, a flamen of the call, an imparter of the impulse. Men, building the godheads have grown conscious of thee, the chief and first, and followed to a mighty treasure.

In thee awake, they followed after the Treasure as in the wake of one who walks on a path with many possessions, in the wake of the vast glowing-visioned embodied Fire that casts its light always and for ever.

Travellers with surrender to the plane of the godhead, seekers of inspired knowledge, they won an inviolate inspiration, they held the sacrificial Names and had delight in thy happy vision.

The peoples increase thee on the earth; both kinds of riches of men increase thee. O Fire, our pilot through the battle, thou art the deliverer of whom we must know; ever a father and mother to human beings.



सपर्येण्यः स प्रियो विश्वग्निर्होता मन्द्रो नि षसादा यजीयान् ।  
तं त्वा वयं दम आ दीदिवांसमुप जुवाधो नमसा सदेम ॥३॥

तं त्वा वयं मुख्यो नव्यमाने सुभ्नायव ईमहे देवयन्तः ।  
त्वं विशो अनयो दीधानो दिवो अग्ने वृहता राचनेन ॥४॥

विशां कविं विश्वानि यश्वतोनां नितोशनं वृषमं चरिणानाम् ।  
प्रेतीषणिमिषयन्तं पावकं राजन्तमग्निं यजनं रयीणाम् ॥५॥

सो अग्न ईजे यशमे च मर्तो यस्त आनर्त् समिधा हव्यदातिम् ।  
य आहुतिं परि वेदा नमोभिर्विश्वेभ्य वामा दधते त्वेनः ॥६॥

अस्मा उ ते महि महे विधेम नमोभिरग्ने समिधोत हव्यैः ।  
वेदो मूनो सहसो गीर्मिरुक्थैरा ते भद्रायां सुमतौ यनेम ॥७॥

Dear and servable is this Fire in men; a rapturous priest of the call has taken up his session, strong for sacrifice. Pressing the knee may we come to thee with obeisance of surrender when thou flamest alight in the house

O Fire, we desire thee, the god to whom must rise our cry, we the right thinkers, the seekers of bliss, the builders of the godheads. O Fire, shining with light thou leadest men through the vast luminous world of heaven.

To the seer, the Master of creatures who rules over the eternal generations of peoples, the Smiter, the Bull of those that see, the mover to the journey beyond who drives us, the purifying Flame, the Power in the sacrifice, Fire the Regent of the Treasures!

O Fire, the mortal has done his sacrifice and achieved his labour who has worked out the gift of the oblation with the fuel of thy flame and wholly learned the way of the offering by his prostrations of surrender; he lives in thy guard and holds in himself all desirable things.

O Fire, O son of Force, may we offer to thy greatness that which is great, worshipping thee with the obeisance and the fuel and the offering, the altar and the word and the utterance. For we would work and strive in thy happy right thinking, O Fire.

ला यन्ततन्थ रोदसी वि भासा श्रुतेभिश्च श्रवस्यन्तरुतः ।  
 वृद्धिर्वाजैः स्थविरेभिरम्मे रेवद्विरम्मे वितरं वि भादि ॥११॥

नृवृद्धसो सदमिद्वेह्यसो भूरि लोकाय तनयस्य पदवः ।  
 पूर्वोरिषो वृद्धाररेववा अम्मे भद्रा सौश्रवसानि मनु ॥१२॥

पुरुष्यग्ने पुरुषा त्वया वयूनि राजन्वयुता ते अश्वाम् ।  
 पुरुणि हि त्वे पुरुवार सन्त्यग्ने वयु विवने राजनि त्वे ॥१३॥



O thou who art filled with inspiration and a passer of banners, O thou who hast extended earth and heaven by the wideness of thy light and thy inspired discoveries of knowledge, shine wider yet in us with thy large and solid and opulent amassings, O Fire.

O Prince of Riches, fix always in us that in which are the Gods, settle here many herds for the begotten son. In us may there be the happy things of true inspiration and the multitude of the large impulses from which evil is far.

O King, O Fire, let me enjoy by thee and thy princehood of the riches many riches in many ways, for, O Fire of many blessings, there are many treasures for thy worshipper in thee, the King.

२

त्वं हि क्षैतव्यशोऽमे मित्रो न पत्यमे ।  
त्वं विचर्षणे श्रवो वसो पुष्टिं न पुष्यसि ॥१॥

त्वां हि प्मा चर्षणयो यज्ञेभिर्गोभिर्गोष्ठने ।  
त्वा वाजा यात्यवृको रजस्तूर्विश्वचर्षणः ॥२॥

मजोपमदा दिवो नरो यज्ञस्य कृतुमिन्धते ।  
यद्र म्य मानुषो जनः सुम्नायुर्जुहो भवरे ॥३॥

क्रधक्षन्ते सुदानवे धिया मर्तः शशमते ।  
उत्ती य बृहतो दिवो द्विषो अंहो य तरति ॥४॥

समिधा यन्त आहुतिं निशितिं मर्त्यो नशत् ।  
वयावन्तं स पुष्यति क्षयमग्ने शतायुषम् ॥५॥

त्वेषन्ते धूम ऋष्वति दिवि यज्जुक्क आततः ।  
सूरो न हि दुना त्वं कृपा पावक रोचसे ॥६॥

## , II

O Fire, thou travellest like a friend to the glory where is our home. O wide-seeing Prince of the Treasure, thou nurturest our inspiration and our growth.

Men who see aspire to thee with the word and the sacrifice. To thee comes the all-seeing Horse that crosses the mid-world, the Horse that no wolf tears.

The Men of Heaven with a single joy set thee alight to be the eye of intuition of the sacrifice when this human being, this seeker of bliss, casts his offering in the pilgrim Rite.

The mortal should grow in riches who achieves the work by the Thought for thee, the great giver; he is in the keeping of the Vast Heaven and crosses beyond the hostile powers and their evil.

O Fire, when mortal man arrives by the fuel of thy flame to the way of the oblation and the sharpening of thy intensities, he increases his branching house, his house of the hundred of life.

The smoke from thy blaze journeys and in heaven is outstretched brilliant-white. O purifying Fire, thou shinest with a flame like the light of the sun.



अथा हि विद्वोद्व्याऽसि प्रियो नो अतिथिः ।

रथः पुरात्र नृपः मृनुर्न त्रययायः ॥७॥

कथा हि द्रोणे अज्यमेऽमे वाजी न वृत्त्यः ।

परिउमेव म्बधा गयोऽत्यो न ह्यार्यः शिशुः ॥८॥

त्वं त्या चिदच्युतामे पशुर्न यवमे ।

धामा ह यत्ते अजर वना वृश्चन्ति शिक्वसः ॥९॥

वेषि ह्यवरीयताममे होता दमे विशाम् ।

नमृधा विशपते कृणु जुषस्व हव्यमर्जिरः ॥१०॥

अच्छा नो मित्रमहो देव देवानग्ने वोचः सुमतिं रोदस्योः ।

वीहि स्वमि सुक्षितिं दिवो नृन्द्रियो अंहांसि दुरिता तरेम ना तरेम

तवावसा तरेम ॥११॥

Now art thou here in men, one to be aspired to and a beloved guest ; for thou art like one delightful and adorable in the city and as if our son and a traveller of the triple world.

O Fire, thou art driven by the will in our gated house like a horse apt for our work ; thou art by thy nature like a far-spreading mansion and like a galloper of winding ways and a little child.

O Fire, thou art like a beast in thy pasture and devourest even the unfallen things ; the lustres of thy blaze tear to pieces the woodlands, O ageless Flame.

O Fire, thou comest a priest of the call into the house of men that do the Rite of the Path. Make us complete in the treasure, O Master of men ! O Angiras flame-seer, rejoice in our oblation.

O Fire, O friendly Light, O Godhead, turn to the Godheads, mayst thou speak for us the true thought of Earth and Heaven ; move to the peace and the happy abode and the men of Heaven. Let us pass beyond the foe and the sin and the stumbling ; let us pass beyond these things, pass in thy keeping through them safe.

अग्ने स क्षेपदत्तपा ऋतेजा उरु ज्योतिर्नशते देवयुष्टे ।  
यं त्वं मित्रेण वरुणः सजोषा देव पासि त्यजसा मर्तमंहः ॥१॥

ईजं यज्ञेभिः शशमे शमीभिर्ऋध्वद्वारायार्गनये ददाश ।  
एवा चन तं यशसामजुष्टिर्नाहो मर्तं नशते न प्रदृष्टिः ॥२॥

मूरो न यस्य दशतिररेपा भीमा यदेति शुचतस्न आ धीः ।  
हेयस्वतः शुरुधो नायमक्तोः कुत्रा चिद्रुष्वो दसतिर्वनेजाः ॥३॥

तिग्मं चिदेम महि वर्षो अस्य भसदश्वो न यमसान आसा ।  
विजेहमानः परशुर्न जिह्वां द्रविर्न द्रावयति दारु धक्षन् ॥४॥

स इदस्तेव प्रति धादसिप्यञ्छिर्शान तेजोऽयसो न धाराम् ।  
चित्रध्रजतिररतिर्यो अक्तेर्नेर्न दुषद्वा रघुपत्नजंहाः ॥५॥



## III

The mortal who longs for the Godhead shall take up his home with thee, O Fire, he is torn into the Truth and a guardian of the Truth and comes to thy wide Light,—he in whom thou being Varuna takest with Mitra a common delight and thou guardest that mortal, O God, by thy casting away from him of evil.

He has sacrificed with sacrifices, he has achieved his labour by his works, he has given to the Fire whose boons grew ever in opulence. And so there befalls him not the turning away of the Glorious Ones; evil comes not to him nor the insolence of the adversary.

Faultless is thy seeing like the sun's; terrible marches thy thought when blazing with light thou neighest aloud like a force of battle. This Fire was born in the pleasant woodland and is a rapturous dweller somewhere in the night

Fiery-sharp is his march and great his body,—he is like a horse that eats and champs with his mouth: he casts his tongue like an axe to every side, like a smelter he melts the log that he burns.

He sets like an archer his shaft for the shooting, he sharpens his powers of light like an edge of steel. He is the traveller of the night with rich rapid movements; he has thighs of swift motion and is like a bird that settles on a tree.

स ई रेभो न प्रति वस्तं उवाः शोचिषा रारपोति मित्रमहाः ॥  
नक्तं य ईमरुषो यो दिवा नूनमर्यो अरुषो यो दिवा नून ॥६॥

दिवो न यस्य विधनो नवीनेदृषा रक्ष ओषधोपु नृनोत ।  
वृणा न यो ध्रजमा पत्मना यन्ना रोदमी वसुना तं सुपत्नी ॥७॥

धायोभिर्वा यो युज्येभिर्द्वैर्विधुन्ने दविद्योत्स्वेभिः शुष्मैः ।  
शयो वा यो मरुतां तवक्ष ऋभुर्न त्वेषो रभमानो अद्यौत ॥८॥

This friendly Light is like a singer of the word and clothes himself with the Rays, he rhapsodises with his flame. This is the shining One who journeys by night and by day to the Gods, the shining Immortal who journeys through the day to the Gods.

The cry of him is like the voice of ordaining Heaven;\* he is the shining Bull that bellows aloud in the growths of the forest. He goes with his light and his race and his running and fills Earth and Heaven with his riches; they are like wives happy in their spouse.

He flashes like the lightning with his own proper strength, his own founding and helpful illuminations. As if heaven's craftsman he has fashioned the army of the Life-Gods and lightens ablaze in his exultant speed.

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\* Or, the cry of him in his worship of sacrifice is like the voice of Heaven.



४

यथा होतमनुषो देवताना यज्ञेभिः मूनो भहसो यजासि ।

एवा नो अद्य समना समानानुशन्नम उशनो यक्षि देवान् ॥१॥

म नो विभावा चक्षणिर्न वम्नोरशिर्वन्दारु वेद्यश्चनी धात ।

विधायुर्यो अमृतो मर्त्येष्वर्मुद्गदतिथिर्जन्तवेदाः ॥२॥

द्यावो न यम्य पनयन्त्यम्बं भासांसि वम्ते मूर्यो न शुक्रः ।

वि य इनोत्यजरः पावकोऽभ्यम्य चिच्छिदुश्चतसूर्याणि ॥३॥

वद्मा हि मूनो अस्थन्नसद्मा चक्रे अग्निर्जनुषाज्मानम् ।

सु त्वं न ऊर्जसन ऊर्जं धा राजेव जेरवृके क्षेप्यन्तः ॥४॥

## IV

O Son of Force, O priest of the call, even as always in man's forming of the godhead thou sacrificest with his sacrifices, sacrifice so for us to the gods to-day. O Fire, an equal power to equal powers, one who desires to the gods who desire.

He is wide in his light like a seer of the Day; he is the one we must know and found: an adorable joy. In him is universal life, he is the Immortal in mortals; he is the Waker in the Dawn, our Guest, the Godhead who knows all births that are.

The heavens seem to praise his giant might; he is robed in lustre and brilliant like the Sun. Ageless the purifying Fire moves abroad and cuts down even the ancient things of the Devourer.\*

O Son, thou art the speaker, thy food is thy seat; Fire from his very birth has made his food the field of his race. O Strength-getter, found strength in us! Thou conquerest like a king and thy dwelling is within, there where there comes not any render.

\*the enjoyer

नितिक्रिन् यौ वारणमन्नमत्ति वायुर्न राष्ट्रचरयेत्यक्तून् ।

तुर्याम यम्न आदिशामरातीरत्यो न हतः पततः पश्नुत् ॥५॥

आ सूर्यो न भानुमद्विरर्केरमे ततन्थ रोदसी वि भासा ।

चित्रो नयत्परि तमांस्यक्तः शोचिषा पत्मन्नौशिजो न दीयन् ॥६॥

त्वां हि मन्द्रतममर्कशौकैर्वृमहे महि नः श्रोप्यमे ।

इन्द्रं न त्वा शवसा देवता वायुं पृणन्ति राधसा नृत्तमाः ॥७॥

नू नो अग्नेऽवृकमिः त्वस्ति वेषि रायः पथिभिः पय्यंहः ।

ता सुरिभ्यो गृणते रासि सुम्नं मदेम शतहिमाः सुवीराः ॥८॥



He eats his food and sharpens his sword of defence; he is like the Life-God a master of kingdoms and passes beyond the nights. O Fire, may we pierce through the foe, O thou who breakest like a galloping steed all that battle against thy appointments, hurting around thee our lancers as they fall upon us.

O Fire, thou art like the Sun with thy splendid illuminations and hast wide extended Earth and Heaven with thy light. Smeared with lustre,\* rich in brilliance he shepherds away the darkness and like a son of the desire of the Gods rushes onward in his march.

We have chosen thee most rapturous with the flaming lights of thy illuminations; O Fire, hear for us that which is great O Godhead of Fire, the most strong Gods fill thee like Indra with might and like the Life-God with riches.

O Fire, thou journeyest happily to the treasures by paths where the wolf rends not, and carriest us beyond all evils. These high things thou givest to the luminous wise; thou lavishest the bliss on him who voices thee with the word. May we revel in rapture, strong with the strength of the Heroes, living a hundred winters.

\* Or, annointed with light.

५

हुवे वः सूनुं सहसो युवानमद्रोधवाचं मतिभिर्यविष्ठम् ।

य इन्वति द्रविणानि प्रचेता विश्ववाराणि पुम्वारो अभुक् ॥१॥

त्वे वसूनि पुर्वणीक होतर्दोषा वस्तोरिरिरे यज्ञियासः ।

क्षामेव विश्वा भुवनानि यम्मिन्तमं सौभगानि दधिरे पावके ॥२॥

त्वं विश्व प्रदिवः सीद आसु कत्या रथीरभवो वार्याणाम् ।

अत इनोपि विधत्ते चिकित्सो व्यानुषग्जातवेदो वसूनि ॥३॥

यो नः सनुयो अभिदुलदग्ने यो अन्तरो मित्रमहो वनुथ्यान् ।

तमजरेभिर्वृषाभिस्तव स्वैस्तवा तपिष्ठ तपसा तपस्वान् ॥४॥

## V

I call to you<sup>\*</sup> by my thoughts, Fire, the youngest of the gods in whose words is no bale, the Youth, the Son of Force. He is a mind of the knowledge free from all that hurts; his gifts are many and he journeys to the riches where all boons are.

O Priest, of the call, priest with thy many flame-forces<sup>\*</sup>, in the night and in the light the Lords of sacrifice<sup>\*</sup> cast on thee their treasures. As in earth are founded all the worlds, they founded all happinesses in the purifying Fire.

Thou art the Ancient of Days and hast taken thy seat in these peoples and becomest by the will their charioteer of desirable things. O Conscient, O thou who knowest all births, that are, thou walkest wide for thy worshipper in unbroken order to the Treasures.

O Fire, O friendly Light, O most burning Power, the enemy who is hidden and would destroy us, the enemy who is within us and would conquer, leap fiery-forceful with thy affliction of flame and consume him with thy male and ageless fires.

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<sup>\*</sup> forms of flame.



यस्ते यज्ञेन समिधा य उक्थैरर्केभिः सूनोः सहसो ददाशर्त् ।  
स मर्त्येष्वमृतं प्रचेता राया द्युम्नेन श्रवसां वि भाति ॥५॥

स तत्कृधीषितस्तूयमग्ने स्पृधो बाधस्व सहसा सहस्वान् ।  
यच्छस्यसे द्युमिरक्तो वचोभिस्तज्जुषस्व जरितुघोणि मन्म ॥६॥

अश्याम तं काममग्ने तवोन्ती अश्याम रयि रयिवः सुवीरम् ।  
अश्याम वाजमभि वाजयन्तोऽश्याम द्युम्नमजराजरं ते ॥७॥

When man gives to thee with the sacrifice and the fuel and with his spoken words and his chants of illumination, he becomes, O Immortal, O Son of force, a mind of knowledge among mortals and shines with the riches and inspiration and light.

Missioned create that swiftly, O Fire. Force is thine, resist with thy force our confronters. When revealed by thy lights, thou art formulated by our words, rejoice in the far-sounding thought of thy adorer.

O Fire, may we possess in thy guard that high desire,—possess, O Lord of the treasures, that Treasure and its heroes, possess replenishing thee thy plenitude, possess, O ageless Fire, Thy ageless light.

६

मं नयमा सद्सः सूनुमच्छा यज्ञेन गानुमव-इच्छमानः ।  
वृश्चद्वनं कृष्णयामं रुजन्तं वीती होतारं दिव्यं जिगानि ॥१॥

म धितानस्तयनू रोचनम्या अजरेभिर्नानदद्विर्यविष्टः ।  
यः पावकः पुरुतमः पुरुणि पृथून्यग्निरनुयाति भवन् ॥२॥

ति ते विष्वग्वातजूतासो अग्ने भामासः शुचे शुचयश्चरन्ति ।  
तुविम्रक्षामो दिव्या नवग्वा वना वनन्ति धृषता रुजन्तः ॥३॥

ये ते शुक्रासः शुचयः शुचिष्मः क्षां वपन्ति विषितासो अश्वाः ।  
अथ भ्रमस्त उर्विया वि भाति यातयमानो अधि सानु पृश्नेः ॥४॥



## VI

Man turns with a new sacrifice to the Son of Force when he desires the Way and the guard. He arrives in his journeyings to the heavenly priest of the call, the priest shining with light, but black is his march through the forests he tears.

He grows white and thunderous, he stands in a luminous world; he is most young with his imperishable clamouring fires. This is he that makes pure and is full of his multitudes and, even as he devours, goes after the things that are many, the things that are wide.

O Fire thy lights range wind impelled on every side, pure as thou art pure. Many things they violate and break in their rashness and enjoy the forests of their pleasure, heavenly lights, seers of the ninefold-ray.

O Fire of the burning purities, pure and flaming-bright, are these thy horses that loosed to the gallop raze the earth. Then wide is thy wandering and its light shines far as it drives them, up to the dappled Mother's heights.

अथ जिह्वा पापतीति प्र वृष्णो गोपुयुधो नाशनिः सृजाना ।  
शूरस्येव प्रसितिः क्षातिरग्नेर्दुर्वर्तुर्भूमिो दधते वनानि ॥५॥

आ भानुना पार्थिवानि ज्ञयांसि महस्तोदस्य धृपता ततन्थ ।  
स बाधस्वाप भया सहोभिः स्पृधो वनुष्यन्वनुषो दि जूर्व ॥६॥

स चित्र चित्रं चितयन्तमस्मे चित्रक्षत्र चित्रतमं वयोधाम् ।  
चन्द्रं रयिं पुरुवीरं ब्रह्मन्तं चन्द्र चन्द्राभिर्गृणते युवस्व ॥७॥

Then the tongue of the Bull leaps constantly like the thunderbolt loosed of the God who fights for the herds of the Light. The destruction of Fire is like the charge of a hero; he is terrible and irresistible, he hews the forests asunder.

Thou hast spread out the earthly speed-ranges by thy light and the violence of thy mighty scourge. Repel by thy forceful powers all dangerous things; turn to conquer those who would conquer us, shatter our confronters.

O rich in thy brilliances, Fire with thy manifold luminous might, rivet to us the rich and various treasure, most richly diverse, that awakens us to knowledge and founds our expanding growth. O delightful God, to him who voices thee with delightful words, the vast delightful wealth and its many hero-keepers!



७

मूर्धानं दिवो अरणिं पृथिव्या वैश्वानरमृतं आ जानमग्निम् ।  
 कविं सम्राजमतिथिं जनानामासना पात्रं जनयन्त देवाः ॥१॥

नाभिं यज्ञानां सदनं रयीणां महामाहावमभि सं नवन्त ।  
 वैश्वानरं रथ्यमध्वराणां यज्ञम्य केनं जनयन्त देवाः ॥२॥

त्वद्विप्रो जायते वाज्यमे त्वद्वीरासो अभिमानिषाहः ।  
 वैश्वानर त्वमस्मानु धेहि वयूनि राजन्स्पृहयाय्याणि ॥३॥

त्वां दिश्वे अमृत जायमानं शिशुं न देवा अभि सं नवन्ते ।  
 तव क्तुभिरमृतत्वमायन्वैश्वानर यत्पित्रोरदीदेः ॥४॥

## VII

Head of heaven and traveller of the earth  
a universal Power was born to us in the Truth,  
a Guest of men, a seer and absolute King; the  
Gods brought to birth universal Fire and made  
him in the mouth a vessel of the oblation.

All they together came to him, a navel  
knot of sacrifice, a house of riches, a mighty  
point of call in the battle. Charioteer of the  
Works of the way, eye of intuition of the sacri-  
fice, the Gods brought to birth the universal  
Godhead.

O Fire, from thee is born the Seer, the  
Horse and of thee are the Heroes whose might  
overcomes the adversary. O King, O universal  
Power, found in us the desirable treasures.

O Immortal, all the Gods come together to  
thee in thy birth as to a new-born child.  
O universal Power, they travelled to immor-  
tality by the works of thy will when thou  
leapedst alight from the Father and Mother.

वैश्वानर तव तानि व्रतानि महान्यग्रं नकिरा दधर्ष ।  
यज्जायमानः पित्रोरुपस्थेऽविन्दः केतुं वयुनेष्वहाम् ॥५॥

वैश्वानरस्य विमितानि चक्षसा सानूनि दिवो अमृतस्य केतुना ।  
नस्येदु विश्वा भुवनाधि मूर्धनि वथाऽव रुरुहुः सह विमृहुः ॥६॥

वि यो रजांस्यमिमीतः मुक्तुर्वैश्वानरे वि दिवो रोचना कविः ।  
परि यो विश्वा भुवनानि पप्रथेऽदृढो गोपा अमृतस्य रक्षिता ॥७॥



O Fire, universal Godhead, none could do violence to the laws of thy mighty workings because even in thy birth in the lap of the Father and the Mother thou hast discovered the light of intuition of the Days in manifested things\*.

The heights of heaven were measured into form by the eye of this universal Force, they were shaped by the intuition of the Immortal. All the worlds are upon his head; the seven far-flowing rivers climbed from him like branches.

The Universal mighty of will measured into form the kingdom of middle space; a Seer, he shaped the luminous planes of Heaven. He has spread around us all these worlds; he is the guardian of immortality and its indomitable defender.

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\* or, in all sorts of knowledge.

८

पृथग्य वृष्णो अस्यस्य नृ सहः प्र नु वो नं विदथा जानवेदसः ।  
वैश्वानराय मनिर्नव्यसो शुचिः सोमश्च पवते चारुमनये ॥१॥

स जायमानः परमे व्योमनि व्रतान्यग्निर्व्रतपा अरक्षत ।  
व्यन्तरिक्षममिमीत सुक्रतुर्वैश्वानरो महिना द्यौकमस्पृशत् ॥२॥

व्यम्भन्नाद्रोदमी मित्रो अद्भुतोऽन्तर्वाचदृक्कणोज्जोतिषा तमः ।  
वि चर्मणीव ध्रिषणे अवर्तयद्वैश्वानरो विश्वमधत्त वृष्ण्यम् ॥३॥

अपामुपस्थे महिषा अंगृभ्णत विशो राजानमुप तंस्थुंर्कड्गिमयम् ।  
आ दूतो अग्निमभरद्विवस्वतो वैश्वानरं मातरिश्वा परावतः ॥४॥

## VIII

Now have I spoken aloud the force of the brilliant Male who fills the world, the discoveries of knowledge of the god who knows all things that are. A new and pure and beautiful thought is streaming like sacramental wine to Fire, the universal Godhead.

Fire is the guardian of the laws of all workings and he kept safe the laws of his action and motion even in the moment of his birth in the supreme ether. The Universal mighty of will measured into shape the middle world and touched heaven with his greatness.

The Wonderful, the Friend propped up earth and heaven and made the darkness a disappearing thing by the Light. He rolled out the two minds like skins; the Universal assumed every masculine might.

The Great Ones seized him in the lap of the waters and the Peoples came to the King with whom is the illumining Word. Messenger of the luminous Sun, Life that expands in the Mother brought Fire the universal Godhead from the supreme Beyond.



युगेयुगे विद्व्यं गृणद्भ्योऽग्ने रयिं यशसं धेहि नव्यसीम् ।  
पव्येव राजन्नघशंसमजर नीचा नि वृश्च वनिनं न तेजसा ॥५॥

अस्माकमग्ने मघवत्सु धारयानामि क्षत्रमजरं सुवीर्यम् ।  
वयं जयेम क्षतिनं सहस्रिणं वैश्वानर वाजमग्ने तवोनिभिः ॥६॥

अदव्येभिस्त्व गोपाभिरेष्टेऽस्नाकं पाहि त्रिषधस्य सूरीन् ।  
रक्षा च नो ददुपां शर्धो अग्ने वैश्वानर प्र च तारीः स्तवानः ॥७॥

Found for those who from age to age speak the word that is new, the word that is a discovery of knowledge, O Fire, their glorious treasure; but cut him in twain who is a voice of evil, cast him low by thy force of light like a tree with the thunderbolt, imperishable\* king.

O Fire, uphold in our masters of the treasure their indestructible† hero force and unbending might of battle. O universal Fire, may we by thy safe keepings conquer the plenitude of the hundreds and the plenitude of the thousands.

O our impeller,‡ holder of the triple session, shield our luminous seers with thy indomitable guardian fires. Keep safe, O Fire, the army of those who have given, O Universal, hearing our hymn, to thee deliver to its forward march.

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\* or ageless    † or, unaging    ‡ or, O doer of sacrifice

९

अहश्च कृष्णमहरर्जुनं च वि वेत्ते रजसी वेद्याभिः ।  
वैश्वानरो जायमानो न राजावातिरज्ज्योतिषाग्निस्नमांशि ॥१॥

नाहं तन्तुं न वि जानाम्योतुं न यं वयन्ति सुगरेऽनमानाः ।  
कस्य श्वित्पुत्र इह वक्त्वानि परो वदात्यवरेण पित्रा ॥२॥

स इत्तन्तुं स वि जानात्योतुं स वक्त्वान्यृतुश्चा वदति ।  
य ई चिक्रेतदमृतस्य गोपा अवश्चरन्परो अन्येन पश्यन् ॥३॥

अयं होता प्रथमः पश्यतेममिदं ज्योतिरमृतं मर्त्येषु ।  
अयं स जज्ञे ध्रुव आ निपत्तोऽमर्त्यमनन्वा वर्धमानः ॥४॥



## IX

A day that is black and a day that is argent bright, two worlds revolve in their different paths by forces that we must know. Fire, the universal Godhead, like a king that comes to birth has thrust the Darknesses down by the Light.

I know not the woof, I know not the warp, nor what is this web that they weave moving to and fro in the field of their motion and labour. There are secrets that must be told and of someone the son speaks them here, one highest beyond through his father lower than he.

He knows the warp, he knows the woof, he tells in their time the things that must be spoken. This is the guardian of immortality who wakes to the knowledge of these things; walking here below he is one highest beyond who sees through another.

This is the pristine priest of the call, behold him! this is the immortal Light in mortals. This is he that is born and grows with a body and is the Immortal seated and steadfast for ever.

ध्रुवं ज्योतिर्निहितं दृश्ये कं मनो जविष्ठं पतयत्स्वन्तः ।

विश्वे देवाः समनसः सकेता एकं क्रतुमभि वि यन्ति साधु ॥३॥

वि मे कर्णा पतयतो वि चक्षुर्वीदं ज्योतिर्हृदय आहितं यन् ।

वि मे मनश्चरति दूरआधीः किं स्विद्वक्ष्यामि किमु नू मनिये ॥६॥

विश्वे देवा अनमस्यन्भियानास्त्यामग्ने तमसि तस्थिवांसम् ।

तैश्चानरोऽवतूतये नोऽमर्त्योऽवतूतये नः ॥७॥

An immortal Light set inwārd for seeing, a swiftest mind within in men that walk on the way. All the Gods with a single mind, a common intuition, move aright in their divergent paths towards the one Will.

My ears range wide to hear and wide my eyes to see, wide this Light that is set in the heart; wide walks my mind and I set my thought afar; something there is that I shall speak; something that now I shall think.

All the gods were in awe of thee when thou stoodest in the darkness and bowed down before thee, O Fire. May the Universal God-head keep us that we may be safe, may the Immortal keep us that we may be safe.



१०

पुरो वो मन्द्रं दिव्यं नृवृत्तिं प्रयति यजे अग्निमध्वरे दधिव्वम् ।  
 पुर उवथेमिः स हि नो विभाव स्वध्वरा करति जानवेदाः ॥१॥

तमु चुमः पुर्वणीक होतरग्ने अग्निभिर्मनुष इधानः ।  
 स्तोमं यमस्मै ममतेव शृणुं कृतं न शुचि मनयः पवन्ते ॥२॥

पोषाय स श्रवसा मर्त्येषु यो अग्नये ददाश विप्र उवथैः ।  
 चित्रानिस्तमृतिभिश्चित्रशोचिर्व्रजस्य साना गोमतो दधानि ॥३॥

## X

When the pilgrim-rite moves on its way,  
set in your front the divine, ecstatic Fire, place  
him in front by your words ; the Flame of the  
good riddance\* ; he is the Knower of all things  
born ; his light shines wide, and he shall make  
easy for us the progressions of the sacrifice.

O Fire, kindled by man's fires, priest of the  
call who comest with thy light, priest of the  
many flame-armies, hearken to the anthem  
our thoughts strain out pure to the godhead  
like pure clarified butter‡, even as Mamata  
chanted to him her pæon.

He among mortals is fed on inspiration,  
the illumined who gives with his word to the  
Fire, the seer whom the Fire of the brilliant  
illuminations, settles by his luminous safe-  
guardings in the conquest of the Pen where  
are the herds of the Light.

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\*The word Suvr'kti corresponds to the Katharsis of the  
Greek mystics—the clearance, riddance or rejection of  
all perilous and impure stuff from the consciousness.  
It is Agni Pavaka, the purifying Fire who brings to  
us this riddance or purification, "Suvrikti".

‡Here we have the clue to the symbol of the "clarified  
butter" in the sacrifice; like the others it is used in its  
double meaning, "clarified butter" or, as we may say  
"the light-offering".

आ यः पयो जायमान उर्वी दूरेदृशा भासा कृष्णाभ्वा ।

अथ बहु चित्तम उर्म्यायास्तिरः शोचिषा दृष्टे पावकः ॥४॥

नृ नश्चिरे पुरुवाजाभिस्तृती अग्ने रयि मघवद्वयश्च धेहि ।

ये राधसा श्रवसा चात्यन्यान्तसुर्वीर्यैर्मिथ्याभिः सन्ति जनान् ॥५॥

इमं यज्ञं चनो धा अग्न उशन्यं त आसानो जुहुते हविष्मान् ।

भरद्वाजेषु दधिषे सुवृत्तिमवीर्वाजस्य गन्धस्य सातौ ॥६॥

वि द्वेपांसीनुहि वर्धयेठां मदेम शतहिमाः सुवीराः ॥७॥



Fire of the blackened trail in his very birth has filled wide earth and heaven with his far-seeing light. Now has Fire that makes pure been seen by his bright flame even through much darkness of the billowing Night.

Found, O Fire, for us and the masters of plenty by thy safe guardings packed with the plenitudes a treasure of richly brilliant kinds; for these are they who surpass all others in their opulence and inspiration and hero-mights.

O Fire, yearn to the sacrifice that the bringer of the offering casts to thee; found the rapture. Hold firm in the Bharadwajas the perfect purification; guard them in their seizing of the riches of the quest.

Scatter all hostile things, increase the revealing Word. May we revel in the rapture, strong with strength of the Heroes, living a hundred winters.

११

यजस्व होतृर्गन्तव्यो यजीयात्तमे वाधो मरुतां न प्रयुक्ति ।

आ नो मित्रावरुणा नमस्त्या द्यावा होत्राय पृथिवी ववृत्याः ॥१॥

त्वं होता मन्द्रतमो नो अध्रुगन्तर्देवो विदथा मर्त्येषु ।

पावक्या जुह्वा वहिरासमे यजस्व तन्वं तव स्वाम् ॥२॥

धन्या चिद्धि त्वं विषणा वष्टि प्र देवः अजन्म गृणते यजन्त्यै ।

वेपिष्ठो अजिरसां यद्ध विप्रो मधुच्छन्दो भनति रेभ इष्टौ ॥३॥

अद्विद्युतस्वपाको विनावामे यजस्व रोदसी ऊरुची ।

आयुं न यं नमसा रातहव्या अजन्ति सुप्रवसं पञ्च जनाः ॥४॥

## XI

Missioned and strong to sacrifice, offer the sacrifice, Priest of the call; O Fire, put away from us as if by the applied force of the Life-gods all that opposes. Turn in their paths towards our offering Mitra and Varuna and the twin Lords of the journey and Earth and Heaven.

To us thou art our priest of the invocation, harmless and perfect in ecstasy; thou art the god within in mortals that makes the discoveries of knowledge; thou art the carrier with the burning mouth, with the purifying flame of oblation. O Fire, worship with sacrifice thy own body.

In thee the understanding is full of riches and it desires the gods, the divine births, that the word may be spoken and the sacrifice done, when the singer, the sage, wisest of the Angiras chants his honey-rhythm in the rite.

He has leaped into radiance and is wise of heart and wide of light; O Fire, sacrifice to the largeness of Earth and Heaven. All the five peoples lavish the oblation with obeisance of surrender and anoint as the living being, Fire the bringer of their satisfactions.



वृज्जे ह यन्नमसा बर्हिर्मावयामि सुभृतवतो सुवृक्तिः ।  
 अम्यक्षि सन्न सदने पृथिव्या अश्रायि यज्ञः सूर्ये न चक्षुः ॥५॥

दशस्या नः पुर्वणीक होतर्देवेभिरग्ने अग्निभिरिधानः ।  
 रायः सूनो सहसो वावसाना अति मसेम वृजनं नहिः ॥६॥

When the sacred grass has been plucked with prostration of surrender to the Fire, when the ladle of the purification full of the light-offering has been set to its labour, when the home has been reached in the house of Earth and the sacrifice lodged like an eye in the sun,—

O Son of Force, O Fire, kindling with the gods thy fires, Priest of the call, priest with thy many flame-armies, dispense to us the Treasures; shining with light let us charge beyond the sin and the struggle.

१२

मध्ये होता दुराणे वहिषो रात्रिग्नस्तोदस्य रोदसो यजध्ये ।  
अयं स सूनुः सहस्रं कृतावा दूरात्सूर्यो न शोचिषा ततान ॥१॥

आ यस्मिन्त्वे स्वमाके यजत्र यक्षद्राजन्त्सर्वतातेव नु द्यौः ।  
त्रिषधस्थस्ततरुषो न जंहो हव्या मवानि मानुषा यजध्ये ॥२॥

तेजिष्ठा यस्यारविर्वनेराद् तोदो अश्वन्न वृषसानो अधौत् ।  
अद्रोघो न द्रविता चेतनि तन्नमत्योऽवर्त्र ओषधीषु ॥३॥



## XII

In the midmost of the gated house Fire, the Priest of the call, the King of the sacred seat and the whip of swiftness, to sacrifice to Earth and Heaven! This is the Son of Force in whom is the Truth; he stretches out from afar with his light like the sun.

When a man sacrifices in thee, O King, O Lord of sacrifice, when he does well his works in the wise and understanding Fire like Heaven in its all-forming labour, triple thy session; thy speed is as if of a deliverer, when thou comest to give the sacrifice whose offerings are man's human fullnesses.

A splendour in the forest, most brilliant-forceful is the speed of his journeying; he is like a whip on the path and ever he grows and blazes. He is like a smelter who does hurt to none; he is the Immortal who wakes of himself to knowledge: he cannot be turned from his way mid the growths of the earth.

साम्नांकिभिरेतरी न शूषैरग्निः पृथ्वे दम आ जानवेदाः ।  
दुन्नो वन्यन् क्रत्वा नावोस्रः पितेव जारयायि यज्ञैः ॥४॥

अथ स्मास्य पनयन्ति भासो वृथा यत्तक्षदनुयाति पृथ्वीम् ।  
सद्यो यः स्पन्दो विप्रितो धवीयानृणो न तायुरति धन्वा राट् ॥५॥

स त्वं नो अर्वन्निदाया विश्वेभिरग्ने अग्निभिरिधानः ।  
वैषि रायो वि यासि दुच्छुना मदेम शतहिमाः सुवीराः ॥६॥

Fire, the knower of all things born, is hymned by our pæons in the house as if in one that walks on the way. He feeds on the Tree and conquers by our will like a war-horse; this shining Bull is adored by us with sacrifice like a father.

And now his splendours chant aloud and he hews with ease and walks along the wide-ness of the earth. He is rapid in his race and in a moment is loosed speeding to the gallop: he is like a thief that runs; his light is seen beyond the desert places.

O War-horse, us from the bondage deliver, kindling, O Fire, with all thy fires; for thou travellest to the Riches and scatterest the forces of affliction and sorrow. May we revel in the rapture, strong with the strength of the Heroes, living a hundred winters.



त्वं द्विधा सुभग सौमगान्यग्ने वि यन्ति वनिनो न वयाः ।  
श्रुष्टी रयिर्वाजो वृत्रनूर्ये दिवो वृष्टिरीड्यो रीनिरपाम् ॥१॥

त्वं भगो न आ हि रत्नमिषे परिउमेव क्षयसि दस्मवर्चाः ।  
अग्ने मित्रो न बृहन्न ऋतस्यासि क्षत्ता वामस्य देव भूरेः ॥२॥

स सत्पतिः शवसा हन्ति वृत्रमग्ने विप्रो वि पणेर्भर्ति वाजम् ।  
यं त्वं प्रचेन ऋतजात राया सजोषा नप्त्रापो हिनोति ॥३॥

## XIII

O felicitous Fire, of thee are all felicities and they grow wide from thee like branches from a tree. For quickly come, in the piercing of the Python adversary the Riches and the desirable plenty and the Rain of Heaven and the flowing of the Waters.

Thou art Bhaga of the felicities and thou pourest on us the ecstasy and takest up thy house in us, a pervading presence and a potent splendour. O divine Fire, like Mitra thou art a feeder on the vast Truth and the much joy and beauty.

O Fire born of the Truth, O thinker and knower, when consenting with the Child of the Waters thou takest pleasure in a man and speedest him with the Treasure, he becomes a master over beings and in his might slays the Python adversary and becomes a seer and carries out with him the riches of the Dweller in the Cave.

यस्ते सूनो सहसो गोर्मिरुक्थैर्यज्ञैर्मतो निशितिं वेद्यानट् ।  
विश्वं स देव प्रति वारमग्ने धत्ते धान्यं पत्यते वसव्यैः ॥४॥

ता नृभ्य आ सौश्रवसा सुवीराग्ने सूनो सहसः पुष्यसे धाः ।  
कृणोषि यच्छवसा भूरि पश्वो वयो वृकायारये जम्बुरये ॥५॥

वज्रा सूनो सहसो नो विहाया अग्ने तोकं तनयं वाजि नो दाः ।  
विधाभिर्गोर्मिरभि पूर्तिमश्यां मदेम शतहिमाः सुवीराः ॥६॥



O Son of Force, the mortal who has reached to the intensity of thee by the word and the utterance and the altar and the sacrifice, draws to him sufficiency of every kind of wealth, O divine Fire, and walks on the way with his riches.

O Fire, O Son of Force, found for men that they may grow, happy riches of inspiration with strength of its hero keepers,—many herds, thy creation in thy might, but now a food for the wolf and the foe and the destroyer.

O Son of Force, become the vast speaker within us ; give us the Son of our begetting, give us all that is packed with the plenitudes ; let me enjoy by my every word satisfaction of fullness. May we revel in the rapture, strong with the strength of the Heroes, living a hundred winters.

१४

अमा यो मर्त्यो दुवो धियं जुजोष धीतिभिः ।  
भसन्तु ष प्र पूर्य्य इषं वुरीतावते ॥१॥

अग्निरिद्धि प्रचेता अग्निर्वैश्वस्तम ऋषिः ।  
अग्नि होतारमीळते यज्ञेषु मनुषो विशः ॥२॥

नाना ह्यग्नेऽवसे स्पर्धन्ते रायो अर्यः ।  
तूर्वन्तो दस्युमायवो व्रतैः सीक्षन्तो अव्रतम् ॥३॥

अग्निरप्सामृतीषहं वीरं ददति सत्पतिम् ।  
यस्य त्रसन्ति शवसः सञ्चक्षि शत्रवो भिया ॥४॥

## XIV

When mortal man by his musings comes to take pleasure of work and thought in the Fire, he shines with light and is one supreme; he receives the impulsion that leads him to safety.

The Fire is the thinker and knower, the Fire is a mightiest disposer of works and a seer. To Fire the priest of the invocation the peoples of men aspire in their sacrifices.

Of many kinds are they who seek thy safeguard and strive with the fire for his riches; men breaking through the Destroyer seek to overcome his lawless strength by the order of their works.

The Fire gives to man a Master of beings, a Warrior who overbears the charge of the foe and wins the Waters; the enemies are afraid at his very sight and scatter in panic from his puissance.



अग्निर्हि विष्मना निन्दो देवो मर्तमुरुष्यति ।

महावा यस्यावृत्तो रविर्वाजिष्यवृत्तः ॥५॥

अच्छा नो मित्रमहो देव देवानमे वोचः सुमतिं रोदस्योः ।

वीहि स्वमिन् मुखिनि दिवो नृन् द्विषो अंहांसि दुरिता तरेम  
ता तरेम तवावसा तरेम ॥६॥

The Fire is the godhead who rescues mortal man by knowledge from the Binder. A forceful thing is the treasure of his riches, unencircled by the adversary, unbesieged in its plenitudes.

O Fire, O friendly Light, O Godhead turn to the Godheads, mayest thou speak for us, the true thought of Earth and Heaven; march in peace to the happy abode and the Men of Heaven. Let us pass safe beyond the foe and the sin and the stumbling.

Let us pass beyond these things, pass in thy keeping through them safe.

१५

इमम् पु वो अतिथिमुपर्वुधं विश्वासां विशां पतिमृञ्जसे गिरा ।  
वेनीदिवो जनुया कच्चिदा शुचिर्ज्योक् चिदस्ति गर्भो यदच्युतम् ॥१॥

मित्रं न यं सुधितं भृगवो दधुर्वनस्पतावीड्यनूर्ध्वशोचिषम् ।  
स त्वं सुप्रीतो वीतहव्ये अद्भुत प्रशस्तिभिर्मह्यसे दिवेदिवे ॥२॥

स त्वं दक्षस्यावृको वृथो भूर्यः परस्यान्तरस्य तरुषः ।  
रायः मूनो सहसो मर्त्येष्वा छर्दिर्यच्छ वीतहव्याय सप्रथो भरद्वाजाय  
सप्रथः ॥३॥



## XV

Thou must crown with the word the guest who wakes from sleep with the dawn, Master of all these peoples. He is pure from his very birth and surely he comes to us from heaven in his time; long too, a child from the womb, he feeds on all that is unfallen.

The Bhrigus set in the Tree the godhead of our aspiration with his high flame of light like a friend well-confirmed in his place. And now, O Wonderful, well-pleased in him who has cast to thee the offering, thou art magnified by wordings of thy power from day to day.

Be in us the one whom the wolf cannot rend, the god who makes grow the discernment, makes grow the supreme inner Warrior who delivers.\*. O Son of Force, extend in mortals the Riches, the, wide-spreading House, for the caster of the offering, for Bharadwaja the wide-spreading House.

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\* or, be our deliverer from the enemy beyond and within us.

द्युतानं वो अतिथिं स्वर्णरमणिं होतारं मनुष्यः स्वध्वरम् ।  
विप्रं न द्युक्षवचसं मुवृत्तिर्निर्व्यवाहमरतिं देवमृज्जसे ॥४॥

पावकया यश्चितयन्त्या कृपा क्षामन्नुच उषसो न भानुना ।  
तूर्वन्न यामन्नेतशस्य नू रण आ यो घृणे न ततृषाणो अजरः ॥५॥

अग्निमग्निं वः समिधा दुवस्थत प्रियंप्रियं वो अतिथिं गृणीषणि ।  
उप वो गीर्भिरमृतं विवासत देवो देवेषु वनते हि वार्य देवो देवेषु  
वनते हि नो दुवः ॥६॥

Crown must thou the guest shining with light, the Male of the Sun-world, the priest of man's invocation who makes perfect the Rite of the Path. Crown with your acts of purification the Seer whose speech has its home in the Light,\* the Carrier of offerings, the Traveller, the Godhead of Fire.

He shines with the light that makes pure, the light that awakens to knowledge, shines in beauty on the earth as if with a splendour of Dawn. He is as if one hewing his way in the march and battle of the shining Horse; he is like one athirst and luminously blazing, the ageless Fire.

Fire and again Fire set to work with your fuel, chant with your speech the dear, the beloved Guest. Approach and set the Immortal alight with your words; a god he enjoys in the gods our desirable things,—a god, he enjoys our works in the gods.

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\*or, has its home in the Heaven, or, houses the Light.



समिद्धमग्निं समिधा गिरा गृणे शुचिं पार्वकं पुरो अध्वरे ध्रुवम् ।  
विप्रं होतारं पुरुवारमद्रुहं कविं मुम्नैरोमहे जातवेदसम् ॥७॥

त्वां दूतमग्ने असृतं युगेयुगे हव्यवाहं दधिरे पायुमीड्यम् ।  
देवासश्च मर्तासश्च जागृविं विभुं विश्वं नमसा नि पेदिरे ॥८॥

विभूषन्मग्न उभयां अनु व्रता दूतो देवानां रजसी समीयसे ।  
यत्ते धीतिं सुमतिमादृणीमहेऽथ स्मा नस्त्रिवर्यथः शिवो भव ॥९॥

I chant the Fire that is kindled with the word for fuel, the Fire that is pure and makes pure; Fire that is steadfast for ever and marches in front in the Rite of the Path. We desire with his felicities the Illumined, the priest of the call, the harmless, rich with many blessings, the Seer who knows all births that are.

O Fire, they have set thee here the Messenger, the Immortal in generation after generation, the Carrier of offerings, protector of man and the Godhead of his prayer. Gods alike and mortals sit with obeisance before the all-pervading Master of the peoples, the ever-wakeful Fire.

O Fire, according to the laws of thy works thou pervadest either race; thou art the messenger of the Gods and rangest both the worlds. Since we have accepted thy thinking and the right understanding that is thine, be to us our triple armour of defence and benignant helper.

तं सुप्रतीकं सुदृशं स्वञ्चमविद्वांसो विदुष्टरं सपेम ।  
स यक्षद्विश्वा वयुनानि विद्वान् प्र हव्यमग्निरमृतेषु वोचत् ॥१०॥

तमग्ने पाम्युन तं पिपापि यस्त आनट् कवये शूर धीनिम् ।  
यज्ञस्य वा निशिति वोदिति वा तमिष्टृणश्चि शवसोत राया ॥११॥

त्वमग्ने वनुष्यतो नि पाहि त्वमु नः सहसावन्नवद्यान् ।  
सं त्वा अस्मन्वदभ्येनु पाथः सं रथिः स्पृहयाग्यः सहस्री ॥१२॥

अग्निर्होता गृहपतिः स राजा विश्वा वेद जनिमा जातवेदाः ।  
देवानामुत यो मर्त्यानां यज्ञिष्ठः स प्र यजनामृतावा ॥१३॥



May we who know not come into touch with this great knower with his true front and just walk and perfect vision. May he who knows all manifested things\* do sacrifice for us, may Fire voice our offering in the world of the Immortals.

O heroic Fire, thou guardest and bringest safe to the other side the man who has reached to the Thought, for thee the Seer and achieved the intensity of the sacrifice or its ascending movement; thou fillest him with might and riches.

O Fire that hast the Force, guard us from fault, guard from one who would subject us. May there come to thee along the path full of destructions the thousandfold delectable treasure.

Fire, the priest of the invocation is a king and the Master in our house; all the births he knows, he is of all things born the Knower. He is strong to sacrifice and the Truth is in him; let him do sacrifice for gods and mortals.

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\*or, all kinds of knowledge

अग्ने यदद्य विशो अध्वरस्य होतः पावकंशोचे वेष्टुं हि यज्वा ।  
 क्रता यजासि महिना वि यदूर्हव्या वह यविष्ठ या ते अद्य ॥१४॥

अभि प्रयांसि सुधितानि हि स्यो नि त्वा दधीत रोदसी यजध्वै ।  
 अवा नो मघवन्वाजसातावग्ने विश्वानि दुरिता तरेम ता तरेम  
 तवावसा तरेम ॥१५॥

अग्ने विश्वेभिः स्वनीक देवैरूर्णावन्तं प्रथमः सीद योनिम् ।  
 कुत्रायिनं वृत्तवन्तं सवित्रे यज्ञं नय यजमानाय साधु ॥१६॥

O Fire, O Light that makest pure, O summoning priest of man's sacrifice, today when thou comest as a doer of worship, today when thou growest all pervading in thy greatness and offerest the things of the Truth for sacrifice, today carry with thee our offerings, O ever-youthful Fire, even the truths that are thine.

Open thy manifesting eye on our firm-based pleasant things; let a man set thee within him to sacrifice to Earth and Heaven. Protect us, O King of Riches, in our conquest of the plenitudes; O Fire, may we pass safe through all the stumbling-places.

Let us pass beyond these things, pass in thy keeping through them safe.

O Fire with thy strong armies of flame, sit with the gods, first of them all, in the wool-flecked lair where the Nest is ready and the light-offering; lead for the doer of the rite, for the presser of the wine rightly on its paths the sacrifice.



इममु त्यमथर्ववदग्निं मन्यन्ति वेधसः ।

यमङ्गयन्तमानयन्नमूरं दयाव्याभ्यः ॥१७॥

जनिष्वा देववीतये सर्वताता स्वस्तये ।

आ देवान्वक्ष्यमृताँ ऋतावृधो यज्ञं देवेषु पिस्पृशः ॥१८॥

वयमु त्वा गृहपते जनानामग्ने अकर्म समिधा बृहन्तम् ।

अस्थूरि नो गार्हपत्यानि सन्तु तिग्मेन नस्तेजसा सं शिशाधि ॥१९॥

This is that Fire whom the ordainers of works churn out like Atharvan of old; a Power unbewildered, they led him in his zigzag walk from the dusky Nights.

Be born to us in our all-forming labour for the coming of the Gods, for our peace. Bring the gods to us, the Immortals, the builders of the growing Truth; give to our sacrifice touch on the gods.

O Fire, O man's master of the house, we have fed thee with our fuel and made thee a vastness; let the works of the house-master be unhalting, make us utterly keen with thy intense force of light.

१६

त्वमग्ने यज्ञानां होता विश्वेषां हितः ।  
देवेभिर्मानुषे जने ॥१॥

स नो मन्द्राभिरध्वरे जिह्वाभिर्यजा महः ।  
आ देवान्ब्रक्षि यक्षि च ॥२॥

वेत्था हि वेधो अध्वनः पथश्च देवाञ्जसा ।  
अग्ने यज्ञेषु सुकतो ॥३॥

त्वामोले अथ द्विता भरतो वाजिभिः गुनम् ।  
इजे यज्ञेषु यज्ञियम् ॥४॥

त्वमिमा वार्या पुरु दिवोदासाय मुन्वते ।  
भरद्वाजाय दाशुषे ॥५॥

त्वं दूतो अमर्त्य आ ब्रह्मा दैव्यं जनम् ।  
शृण्वन्विप्रस्य सुष्टुतिम् ॥६॥



## XVI

O Fire, thou art set here in all as the priest of the call in the sacrifice, set by the gods in the human being.

Offer worship with thy rapturous tongues in the Rite of the Path to the Great Ones. Bring the gods to us, do them sacrifice.

O ordainer of works, mighty of will, by thy revealing light\* in the sacrifice thou knowest the tracks of the gods and their highways.

Now hast the Bringer of the Treasure with his horses of swiftness aspired to thee for a twofold bliss; he has sacrificed in the sacrifices to the king of sacrifice.

O Fire, for the Servant of Heaven‡ who presses the wine, for Bharadwaja the giver of the offering, the multitude of these desirable things!

Thou art the Immortal messenger; lend ear to the laud of the seer and bring the Divine People.

\* or, with thy straight going  
‡ Divodasa

त्वामग्ने स्वाग्यो मर्तामो देववीनये ।  
यज्ञेषु देवमीळते ॥७॥

तव प्र यक्षि संदृशमुत कर्तुं गुदानवः ।  
विश्वे जुषन्त कामिनः ॥८॥

त्वं होता मनुर्हिता बहिरासा विदुष्टरः ।  
अग्ने यक्षि दिवो विशः ॥९॥

अग्न आ याहि वीनये गृणानो हव्यदानये ।  
नि होता सत्सि बर्हिषि ॥१०॥

तं त्वा समिद्धिरद्भिरो वृतेन वर्धयामसि ।  
बृहच्छोचा धविष्ठय ॥११॥

स नः पृथु श्रवाग्यमच्छा देव विवाससि ।  
बृहदग्ने सुवीर्यम् ॥१२॥

Men deeply meditating aspire to thee that the godheads may come to them; mortals they aspire to the God in the sacrifice.

Bring into sacrifice thy perfect sight and thy will; rich are thy gifts and in thee is the joy of all who desire.

Thou art the priest of the call set here in thinking man, his carrier with mouth of flame wiser in knowledge than he. O Fire, sacrifice to the people of heaven.

Come, O Fire, for the advent; voiced by the word, come for the gift of the oblation: sit, the priest of our invocation, on the grass of the altar.

O Angiras, we make thee to grow by our fuel and our offering of the clarity; flame into a vast light, O ever-youthful Fire.

O God, O Fire, thou illuminest towards us a wide light of inspired knowledge and the vastness of a perfect force.



त्वामग्ने पुष्करादध्यथर्वा निरमन्थत ।

मूर्ध्नो विश्वस्य वाधतः ॥१३॥

तमु त्वा दध्यदृषिः पुत्र ईधे अथर्वणः ।

वृत्रहणं पुरंदरम् ॥१४॥

तमु त्वा पाथ्यो वृषा समीधे दम्युहन्तमम् ।

धनंजयं रणेरणे ॥१५॥

एतू पु ब्रवाणि तेऽग्न इत्येतरा गिरः ।

एभिर्वर्धास इन्दुभिः ॥१६॥

यत्र क च ते मनो दक्षं दधस उत्तरम् ।

तत्रा सदः कृणवसे ॥१७॥

नहि ते पूर्वमक्षिपद्बुवन्नेमानां वसो ।

अथा दुवो त्वनवसे ॥१८॥

O Fire, Atharvan churned thee out from the Lotus,\* from the head of every chanting sage.

And Dadhyang too, the Seer, Atharvan's son, kindled thee a slayer of the Python adversary and shatterer of his cities.

Thee the Bull of the paths set full alight, most mighty to slay the Destroyers, a conqueror of riches in battle upon battle.

Come to me and let me voice to thee, O Fire, true other words; for thou growest by these moon-powers of the Wine.

Wheresoever is thy mind and thou plantest that higher-discernment, there thou makest thy house.

O Prince of Riches, the fullness of thy treasures meets not the eye and it is for the few;†, take then joy in our work.

\*or, on Pushkara; or, the Lotus of the head of every chanting sage.

†or, let not the fullness of thy treasures meet the eye only of the few; then

आमिरगामि भारतो वृत्रहा पुरुचेतनः ।  
दिवोदासस्य सत्पतिः ॥१९॥

सु हि विश्वाति पार्थिवा रयिं दाशन्महित्वना ।  
वन्वन्नवातो अस्तृतः ॥२०॥

स प्रत्नवन्नवीयगामे द्युम्नेन संयता ।  
बृहत्तन्थ भानुना ॥२१॥

प्र वः सखायो अग्नये स्तोमं यज्ञं च धृष्णुया ।  
अर्चं गाय च वेधसे ॥२२॥

स हि यो मानुषा युगा सीदद्भोता कविक्रतुः ।  
दूतश्च हव्यवाहनः ॥२३॥

ता राजाना शुचिव्रतादित्यान्मारुतं गणम् ।  
वसो यक्षीह रोदसी ॥२४॥



Fire of the Bringers is approached by us, the slayer of the Python adversary, conscious with a multiple knowledge, the Servant of Heaven's Fire, master of beings.

This is he that unconquered, unoverthrown shall by his greatness win and give to us a treasure beyond all earthly things.

O Fire, by a new illumination like the old and joining it, thou hast stretched out the Vast with thy light.\*

O friends, offer to the impetuous violence of Fire the hymn and the sacrifice; sing the illumining verse, chant to the Ordainer of works!

This is he that must sit through the human generations, man's Priest of the call with the seer-will, the Messenger, the Carrier of the oblation.

O Prince of the Treasure, do worship here with sacrifice to the Two Kings who are ever pure in their works, to the sons of the Indivisible Mother, to the company of the Life-Gods, to Earth and Heaven.

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\*or, built the vast with thy light.

वम्बी ते अग्ने संदष्टिरिषयते मर्त्याय ।  
ऊर्जो नपादमृतस्य ॥२५॥

कृत्वा दा अस्तु श्रेष्ठोऽद्य त्वा वन्वन्त्सुरेवगाः ।  
मर्त आनाश सुवृक्तिम् ॥२६॥

ते ते अग्ने त्वोता इषयन्तो विश्वमायुः ।  
तरन्तो अयो अरातीर्वन्वन्तो अयो अरातीः ॥२७॥

अग्निस्तिग्मेन शोचिषा यासद्विध्वं न्यत्रिणम् ।  
अग्निर्नो वनते रयिम् ॥२८॥

सुवीरं रयिमा भर जातवेदो विचर्षणे ।  
जहि रक्षांसि सुकतो ॥२९॥

त्वं नः पाह्यंहसो जातवेदो अधायतः ।  
रक्षा णो ब्रह्मणस्कवे ॥३०॥

O Fire, O Child of Energy, full of riches is thy vision for the mortal, the vision of the immortal, and it imparts to him its impulse.

Let the giver be the best by work of the will ; today winning thee let him become one overflowing with affluence : a mortal, he shall taste the perfect purification.

These are thy men whom thou guardest, O Fire, and they find the speed of thy impulse and move to universal Life, fighters piercing through the armies of the enemy, fighters conquering the armies of the enemy.\*

Let the Fire with his keen energy of light overwhelm every devourer ; Fire conquers for us the riches.

O wide-seeing Fire, God who knowest all births that are, bring to us the treasure with its strength of the Heroes ; O mighty of will, slay the demon keepers.

O God who knowest all births that are, guard us from sin and from him that worketh calamity ; O Seer of the Word, protect us.

\*or, piercing through the enemies who war against them, (bis).



यो नो अग्ने दुरेव आ मर्तो वधाय दाशति ।  
तस्मान्नः पाह्यंहसः ॥३१॥

त्वं तं देव जिह्वया परि बाधस्व दुष्कृतम् ।  
मर्तो यो नो जिघांसति ॥३२॥

भरद्वाजाय सप्रथः शर्म यच्छ सहस्य ।  
अग्ने वरेण्यं वसु ॥३३॥

अग्निर्वृत्राणि जह्वनद् द्रविणस्युर्विपन्यया ।  
समिद्धः शुक्र आहुतः ॥३४॥

गर्भे मातुः पितुष्पिता विदिद्युतानो अक्षरे ।  
सोदन्नृतस्य योनिमा ॥३५॥

ब्रह्म प्रजावदा भर जातवेदो विचर्षणे ।  
अग्ने यद्दीदयद्विवि ॥३६॥

The mortal of evil movements who gives us over to the stroke, guard us, O Fire, from him and his evil.

O God, repulse on every side with thy tongue of flame that doer of wickedness; oppose the mortal who would slay us.

O forceful Fire, extend to Bharadwaja the peace\* with its wideness; extend to him the desirable riches.

Let Fire the seeker of the treasure kindled and brilliant and fed with our offerings slay with his flame of illumination the encircling Adversaries.

Let him become the father of the Father in the womb of the Mother; let him break out into lightnings in the Imperishable, let him take his seat in the native home of the Truth.

O wide-seeing Fire, God who knowest all births that are, bring us the Word with its issue, the Word whose light shines in Heaven.

---

\* or, the wide-spreading house of refuge

उप त्वा रण्वसंदृशं प्रयस्वन्तः सहस्रकृत ।

अग्ने ससृजमहे गिरः ॥३७॥

उपच्छायामिव घृणेरगन्म शर्म ते वयम् ।

अग्ने हिरण्यऽसंदृशः ॥३८॥

य उग्र इव शर्यहा तिग्मशृङ्गो न वंतागः ।

अग्ने पुरो रुरोजिथ ॥३९॥

आ यं हस्ते न स्वादिनं शिशुं जातं न विभ्रति ।

विशामग्निं स्वध्वरम् ॥४०॥

प्र देवं देववीतये भरता वसुवित्तमम् ।

आ स्वे योनौ नि षीदतु ॥४१॥



O thou who art made by our force, we come to thee of the rapturous vision bringing our offerings for thy pleasure and let forth towards thee, O Fire, our words.

Like men that take refuge in the shade, we have arrived to the refuge of thy peace, there where thou blazest with light and art a vision of gold, O Fire.

Thou art like a fierce fighter shooting arrows and like a sharp-horned Bull; O Fire, thou breakest the cities.

They bring him like a beast of prey, like a new-born child they bear him in their hands, Fire that effects the Rite of the Path for the peoples.

Bring to us this great discoverer of riches, bring the god for the coming of the gods; let him take his seat in his own native home.

आ जातं जातर्वेदसि प्रियं शिशीतातिथिम् ।  
स्योन आ गृहपतिम् ॥४२॥

अग्ने पुश्वा हि ये तवाश्वासो देव साधवः ।  
अरं वहन्ति मन्यवे ॥४३॥

अच्छा नो याह्या वहामि प्रयांसि वीतृणे ।  
आ देवान्सोमपीतये ॥४४॥

उदग्ने भारत धुमदजम्नेण दविद्युतत् ।  
शोचा वि भाह्वजर ॥४५॥

In the felicitous Fire that knows all things  
born the Master of your House is born to you ;  
sharpen to his intensity the beloved guest.

O God, O Fire, yoke those horses of thine  
that do well the work and can bear thee suffi-  
cient for our passion.

Come to us, bear towards us the Gods that  
they may eat\* of our pleasant offerings and  
drink our Som<sup>3</sup>, wine.

O Fire of the Bringers luminously lighten-  
ing with thy incessant flame upward burn ;  
spread wide thy light, O ageless power.†

\* or, come to

† or, imperishable



वीती यो देवं मर्तो दुवस्येदमिमीळीताध्वरे हविष्मान् ।  
 होतारं सत्ययजं रोदस्योरुत्तानहस्तो नमसा विवासेत् ॥४६॥

आ ते अम ऋचा हविर्हृदा तष्टं भरामसि ।  
 ये ते भवन्तूक्ष्ण ऋषभासो वशा उन ॥४७॥

अग्निं देवासो अग्रियमिन्धते वृत्रहन्तमम् ।  
 येना वसून्त्याभृता तृह्य रक्षांसि वाजिना ॥४८॥

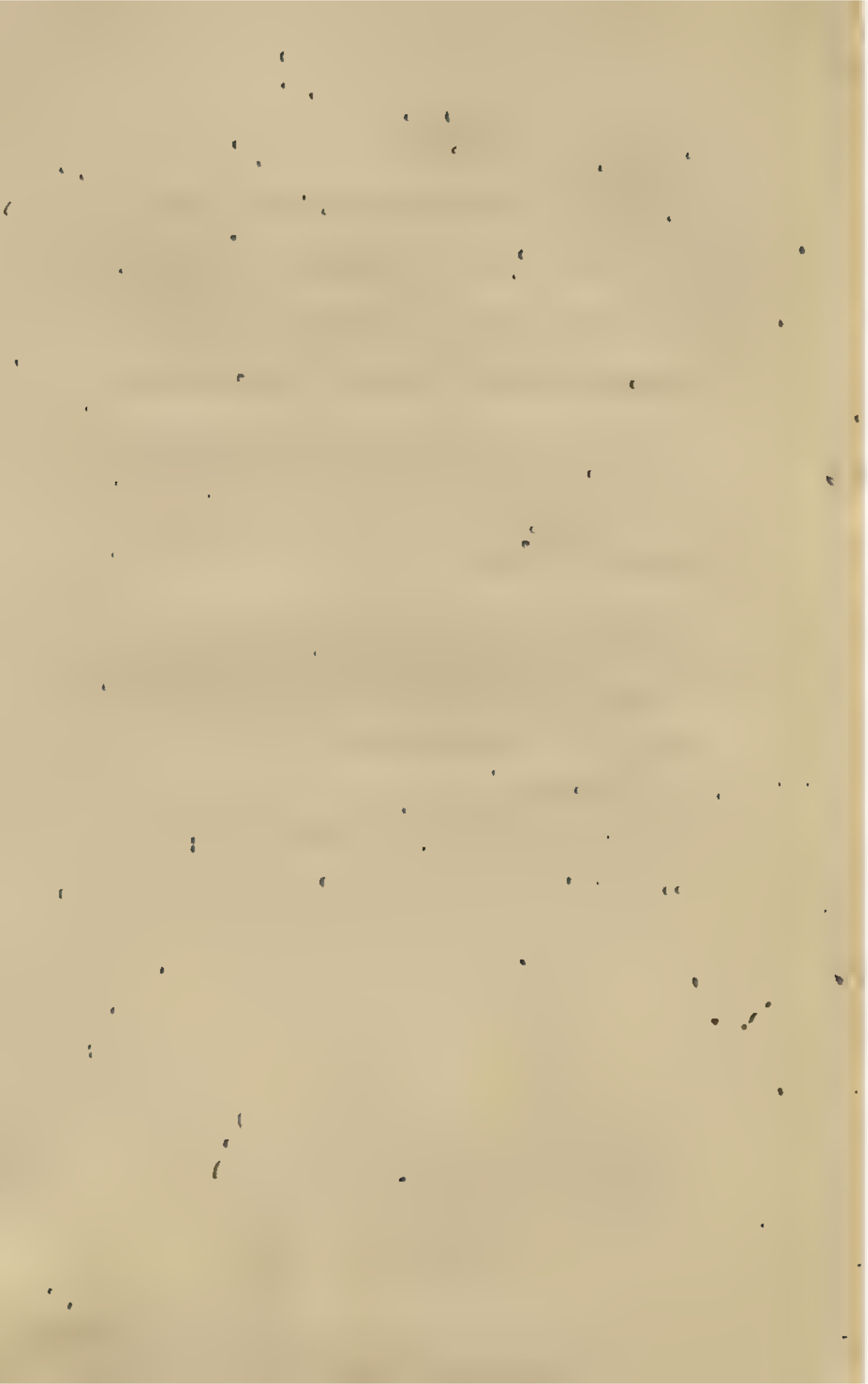
Let the mortal who would serve with his works the God in the advent, aspire bringing his offering to the Fire in the Rite of the Path; let him with uplifted \* hands and with obeisance of surrender make shine the summoning Priest of Earth and Heaven, the fire of true sacrifice.†

We bring to thee, O Fire, by the illumining word an offering that is shaped by the heart. Let there be born from it thy impregnating bulls and thy heifers.

The Gods kindle, most strong to slay the python Adversary, the supreme Fire, the Horse of swiftness by whom the Riches are brought and pierced the demon keepers.

\* or, outstretched

† or, who worships the Truth with sacrifice.





# HYMNS OF PARASARA

पराशरस्याऽऽमेयम्

प्रथमं मण्डलम् ।

६५

पश्वा न तायुं गुहा चतन्तं नमो युजानं नमो वहन्तम् ।  
सजोषा धीराः पदैरनु गमन्नुप त्वा सीदन्विश्वे यजत्राः ॥१॥

ऋतस्य देवा अतु व्रता गुर्भुवत्परिष्टिर्घोर्न भूम ।  
वर्धन्तीमापः पन्वा सुशिश्विमृतस्य योना गर्भे सुजातम् ॥२॥

पुष्टिर्न रण्वा क्षितिर्न पृथ्वी गिरिर्न भुज्म क्षोदो न शंभु ।  
अत्यो नाज्मन्सर्गप्रतक्तः सिन्धुर्न क्षोदः क ई वराते ॥३॥

## PARĀSARA

### I

He hides himself like a thief with the cow of vision in the secret cavern, he takes to himself our adoration, and thither he carries it.\* The thinkers take a common joy in him, they follow him, by his foot-prints; all the Masters of sacrifice come to thee, O Flame, in the secrecy.

The Gods follow after him the law of the workings of Truth. He stands encompassing all as heaven the earth. The Waters make him grow increasing in his bulk by their toil,† the Flame well-born in their womb, in the abode of the Truth.

He is as if a delightful thriving, he is like the earth, our wide dwelling-place. He is enjoyable like a hill and bliss-giving like fast-running water. He is like a charger in the battle rushing to the gallop and like a flowing river,‡ who shall hedge in his course?

---

\* or better, he takes to himself our surrender, he carries with him our surrender.

† or, by their chant,

‡ or, like a sea in its motion.



जामिः सिन्धूनां भ्रातेव स्वस्वामिभ्यान् राजा वनान्यत्ति ।  
यद्वातजूनो वना व्यस्थादग्निर्ह दाति रोमा पृथिव्याः ॥४॥

श्वसित्यप्सु हंसो न सीदन् कृत्वा चेतिष्ठो विशामुपभुत् ।  
सोमो न वेधा ऋतप्रजातः पशुर्न शिश्नो विभुर्दूरेभाः ॥५॥

He is the close comrade of the Rivers as is a brother of his sisters. He devours the earth's forests as a king his enemies. When driven by the breath of the wind he ranges around the forests, the Flame tears asunder the hairs of Earth's body.

He breathes in the Waters like a seated swan. Waking in the dawn he has power by the will of his works to give knowledge to the peoples. He is like the God of the Wine, born of the Truth and a creator. He is like a cow with her new-born. He is wide-spreading and his light is seen from afar.

६६

रयिर्न चित्रा सूरौ न संहगायुर्न प्राणो नित्यो न सूनुः ।  
तक्का न भूर्णिर्वना सिपक्ति पयो न धेनुः शुचिर्विभावा ॥१॥

दाधार क्षेममोको न रण्वो वयो न पक्वो जेता जनानाम् ।  
ऋषिर्न स्तुम्बा विश्वु प्रशस्तो वाजो न प्रीतो वयो दधानि ॥२॥

दुःशोकशोचिः क्रतुर्न नित्यो जायेव योनावरं विश्वस्मै ।  
चित्रो यदभ्राद्द्वेतो न विश्वु रथो न रुक्मी त्वेषः समन्तु ॥३॥



## II

He is like a wealth richly diverse and like the all-seeing of the Sun. He is as if life and the breath of our existence, he is as if our eternal child. He is like a galloper bearing us. He clings to the forests : he is like a cow with her milk. He is pure-bright and wide is his lustre.

He holds all our good like a pleasant home ; he is like ripe corn. He is a conqueror of men and like a chanting Rishi ; there is word of him among the folk : he is as if our exultant steed of swiftmess ; he upholds our growth.

He is light in a house difficult to inhabit ;\* he is as a will ever active in us ; he is like a wife in our abode and sufficient to every man. When he blazes wonderfully manifold, he is like one white in the peoples : he is like a golden chariot ; he is a splendour in our battles.

---

\*or, he is a light difficult to kindle;

सेनेव सृष्टामं दधात्यस्तुर्न दिद्युत्त्वेषप्रतीका ।

यमो ह जातो यमो जनित्वं जारः कनीनां पतिर्जनीनाम् ॥४॥

ते वशधराथा वयं वसत्यास्तं न गावो नक्षन्त इदम् ।

सिन्धुर्न क्षोदः प्र नीचीरैनोन्नवन्त गावः स्वर्दशीके ॥५॥

He is like an army running to the charge and puts strength in us : he is like the flaming shaft of the Archer with its keen burning front. A twin he is born, a twin he is that which is to be born : he is the lover of the virgins and the husband of the mothers.

We by your movement, we by your staying, come to him when his light is kindled as the cows come home to their stall. He is like a river running in its channel and sends in his front the descending Waters : the Ray-Cows move to him in the manifestings of the world of the Sun.

---

§or, when the Sun appears.



६७

वनेषु जायुर्मर्तेषु मित्रो वृणीते श्रुष्टिं राजेवाजुर्यम् ।  
क्षेमो न सीधुः कर्तुर्न भद्रो भुवत्स्वाधीर्होता हव्यवाट् ॥१॥

हस्ते दधानो नृग्णा विश्वान्यमे देवान्धारुह्य निषीदन् ।  
विदन्तीमत्र नरो धियंधा हृदा यत्तप्तान्मन्त्राँ अशंसन् ॥२॥

अजो न क्षां दाधार पृथिवीं तस्तम्भ द्यां मन्त्रेभिः सत्यैः ।  
प्रिया पदानि पश्वो नि पाहि विश्वायुरग्ने गुहां गुहं गाः ॥३॥

## III

He is the conqueror in the forests ; in mortals he is a friend : he chooses inspiration as a king an unaging councillor. He is as if our perfect welfare ; \* he is like a happy will just in its thinking and becomes to us our priest of the call and the bearer of our offerings.

He holds in his hands all might : sitting in the secret cave he upholdst † the gods in his strength. Here men who hold in themselves the Thought come to know him when they have uttered the Mantras formed by the heart.

As the unborn he has held the wide earth, he has up-pillared heaven with his Mantras of truth. Guard the cherished footprints of the Cow of vision ; O Fire, thou art universal life, enter into the secrecy‡ of secrecies. ;

\*or, perfecting good

†or, establishes

‡or, the secrecy of the secret Cave.

य इं चिकेत गुहा भवन्तमा यः ससाद् धारामृतस्य ।  
वि ये चृतन्त्यृता सन्त आदिद्वसूनि प्र ववाचास्मै ॥४॥

वि यो वीरुत्सु रोधन्महित्वोत्त प्रजा उत्त प्रसूष्वन्तः ।  
चित्तिरपां दमे विश्वायुः सन्नेव धीराः संमाय चक्रुः ॥५॥



He who has perceived him when he is in the secret cave, he who has come to the stream of the Truth, those who touch the things of the Truth and kindle him,—to such a one he gives word of the Riches.

He who in the growths of earth holds up his greatnesses, both the progeny born and what is in the mothers, he is Knowledge in the house of the Waters, and life universal; the thinkers have measured and constructed him like a mansion.

६८

श्रीणन्नुप स्यादिवं भुरणुः स्यातुश्चरथमत्तून्वृणोत् ।

परि यदेषामेको विश्वेषां भुवदेवो देवानां महित्वा ॥१॥

आदिते विश्वे कर्तुं जुषन्त शुष्काद्यदेव जीवो जनिष्ठाः ।

भजन्त विश्वे देवत्वं नाम कर्तुं सपन्तो ऽमृतमेवैः ॥२॥

कृतस्य प्रेषा कृतस्य धीतिर्विश्वायुर्विश्वे अपांसि चक्रुः ।

यस्तुभ्यं दाशायो वा ते शिक्षात्तस्मै चिकित्वात्रायं दयस्व ॥३॥

## IV

The carrier, burning, he reaches heaven.  
He unravels the nights and uncovers the stable  
and the moving; for this is the one God who  
envelops with himself the grandeurs of all  
the Gods.

All cleave\* to thy will of works when, O  
God, thou art born a living being from dry  
matter. All enjoy the Name, the Godhead; by  
thy movements they touch Truth and Immor-  
tality.

He is the urgings of the Truth, the think-  
ing of the Truth, the universal life by whom  
all do the works. He who gives to thee, he  
who gains † from thee, to him, for thou knowest,  
give the Riches.

\* or, take joy in

† or, learns from thee,



होता निपत्तो मनोरपत्ये स चिन्वासा पती रवीणाम् ।  
हृच्छन्त रेनो मिथस्तनूषु सं जानत स्वैर्दक्षैरमूराः ॥४॥

पितुर्न पुत्राः कतुं जुषन्त श्रोषन्त्ये अस्य शासं तुरासः ।  
वि राय ओर्गोदुरः पुरुशुः पिपेश नाकं स्तृभिर्दमूनाः ॥५॥

He is the priest of the sacrifice seated in the son of Man: he verily is the lord of these riches. They desire the seed mutually in their bodies; the wise by their own discernings come wholly to know.

Those who listen to his teaching, those who are swift to the journey, serve gladly his will as sons the will of a father. He houses a multitude of riches and flings wide the doors of the Treasure. He is the dweller within who has formed heaven with its stars.

शुक्रः शुशुक्वां उपो न जारः पद्मा समीची दिवो न ज्योतिः ।  
परि प्रजातः कृत्वा बभूथ भुवो देवानां पिता पुत्रः सन् ॥१॥

वेधा अदृष्टो अग्निर्विजानन्नृधर्म गोनां स्वांन्ना पितृनाम् ।  
जने न शेव आहूर्यः सन्मथ्ये निपत्तो रण्वो दुरोणे ॥२॥

पुत्रो न जातो रण्वो दुरोणे वाजी न प्रीतो विशो वि तारीन् ।  
विशो यदह्ने नृभिः, सनीळा अग्निर्देवत्वा विश्वान्यस्याः ॥३॥



## V

Blazing out brilliant as the lover of the Dawn, filling the two equal worlds\* like the Light of Heaven, thou art born by our will and comest into being all around us; thou hast become the father of the Gods, thou who art the Son.

The Fire having the knowledge is 'a creator; without proud rashness; he is as if the teat of the 'Cows of Light, the sweetener† of the draughts of the Wine. He is as one blissful in a man, one whom we must call in; he is seated rapturous in the middle of the house.

He is born to us as if a son rapturous 'in our house,' like a glad horse of swiftness he carries safe through their battle the peoples: when I call to the beings who dwell in one abode with the Gods,‡ the Flame attains all godheads.

\*cr, the two Companions

§dr, ordainer of things

tor, taster of all foods

‡or, with men.

नकिष्ट एता व्रता मिनन्ति नृभ्यो यदेभ्यः श्रुष्टिं चकथ ।  
तत्तु ते दंसो यदहन्समानैर्गृभिर्यद्युक्तो विवे रपांसि ॥४॥

उषो न जारो विभावोमः संज्ञानरूपश्चिकेतदस्मै ।  
त्मना वहन्तो दुरो व्यृष्वन्नवन्त विश्वे मूर्धशीकि ॥५॥

None can impair the ways of thy workings' when for these gods\* thou hast created inspired knowledge. This is thy work that yoked with the Gods, thy equals, thou hast smitten,† that thou hast scattered the powers of evil.

Very bright and lustrous is he like the lover of Dawn. May his form be known and may he wake to knowledge for this human being, may all bear him in themselves, part wide the Doors and move‡ into the vision of the world of the Sun.

\*or, these men.

†or, that thou hast slain,

‡or, come to the seeing of the Sun.

वनेम पूर्वोरयो मनीषा अग्निः सुगोको विश्वान्यश्याः ।

आ दैव्यानि व्रता चिकित्वाना मानुषस्य जनस्य जन्म ॥१॥

गर्भो यो अपां गर्भो वनानां गर्भश्च स्वातां गर्भश्चरथाम् ।

अद्वौ चिदस्मा अन्तर्दुरोणे विशां न विश्यौ अमृतः स्वाधीः ॥२॥

स हि क्षमावौ अग्नी रयीणां दाशद्यो अस्मा अरं सृक्तैः ।

एता चिकित्वो भूमा नि पाहि देवानां जन्म मूर्ताश्च विद्वान् ॥३॥

वर्धान्यं पूर्वीः क्षणो विहृषाः स्यातुश्च रथमृतप्रवीनम् ।

अराधि होता मर्निपत्तः कृण्वन्विश्वान्यपासे सत्या ॥४॥



May we win the many Riches, may the Fire, flaming high with his light, master by the thinking mind, take possession of all things that are, he who knows the laws of the divine workings and knows the birth of the human being.

He is the child of the waters, the child of the forests, the child of things stable and the child of things that move. Even in the stone he is there for man, he is there in the middle of his house,—he is as one universal in creatures; he is the Immortal, the perfect thinker.

The Fire is a master of the nights, he gives of the Riches to him who prepares for him the sacrifice with the perfect words. O thou who art conscious, guard, as the knower, these worlds, and the birth of the Gods, and mortal men,

Many nights of different forms have increased him, the Fire who came forth from the Truth, who is the stable and the moving: the priest of the call, he is achieved for us, seated in the sun-world,\* making true all our works.

---

\* or, the sun,

गोषु प्रशस्ति वनेषु धिषे भरन्त विश्वे त्रलिं स्वर्णः ।  
 वि त्वा नरः पुरुषा सपर्यन्पितुर्न जित्रेर्वि वेदो भरन्त ॥५॥

साधुर्न गृध्नुस्तेव शूरो यातेव भीमस्त्वेषः समत्यु ॥६॥

Thou 'establishest word pf thee in the  
Ray Cow and in the forests; it is as if all were  
bringing the s̄an-world as offering. Men in  
many parts serve thee and gather in knowledge  
as from a long-lived father.

He is like one efficient in works and  
hungry to seize, heroic like one shooting  
arrows, terrible like an assailant charging, he  
is a splendour in our battles.

७१

उप प्र जिन्वन्नुशतीरुशन्तं पतिं न नित्यं जेनयः सनीळाः ।  
स्वसारः श्यावीमरुपीमजुषञ्चित्रमुच्छन्तीमुषसं न गावः ॥१॥

वीळु चिद्गुहा पितरो न उक्थैरद्रि रुजन्नङ्गिरसो रवेण ।  
चक्रुर्दिवो बृहतो गातुमस्मे अहः स्वर्विविदुः केतुमुस्ताः ॥२॥

दधन्नृतं धनयन्नस्य धीतिमादिदयो दिधिष्वो विभृत्राः ।  
अतृप्यन्तीरपसो यन्त्यच्छा देवान्जन्म प्रयसा वर्धयन्तीः ॥३॥

मथीधर्दी विभृतो मातरिश्वा गृहेगृहे श्येतो जेयो भूत ।  
आर्दी राज्ञे न सहीयसे सचा सन्ना दृत्यं भृगवाणो विवाय ॥४॥



## VII

The Mothers who dwell in one abode,  
desiring came to him who desired them and  
gave him pleasure as to their eternal spouse:  
the sisters took joy in him as the Ray-Cows in  
the Dawn when she comes dusky, flushing red,  
then shining out in rich hues.

Our fathers by their words broke the  
strong and stubborn places, the Angiras seers  
shattered the mountain rock with their cry;  
they made in us a path to the Great Heaven,  
they discovered the Day and the sun-world and  
the intuitive ray and the shining herds.

They held the Truth, they enriched the  
thought of this human being; then indeed had  
they mastery and understanding bearing wide  
the Flame, the powers at work go towards the  
gods making the Birth to grow by delight.

When the Life-Breath borne pervadingly  
within has churned him out in house and house  
he becomes white and a conqueror. Then  
indeed, he becomes the Flaming Seer and  
companioning us goes on an embassy as for a  
powerful king.

महे यत्पित्र ई रसं दिवे करव त्मरत्पृशन्यश्चिकित्वान् ।  
 सृजदम्ना धृपता दिद्युमस्मै स्वायां देवो दुहितरि त्विषिं धातु ॥५॥

स्व आ यस्तुभ्यं दम आ विभानि नमो वा दाशादुशतो अनु घून् ।  
 वयो अग्ने वयो अस्य द्विवर्हा यासद्राया सरथं यं जुनासि ॥६॥

अग्निं विश्वा अभि पृश्नः सचन्ते समुद्रं न सवतः सप्त यहीः ।  
 न जासिमिर्वि चिकिते वयो नो विदः देवेषु प्रमतिं चिकित्वान् ॥७॥

आ यदिषे नृपतिं तेज आनट् द्युचि रेनो निषिक्तं द्यौरभीके ।  
 अग्निः शर्वमनवद्यं युवानं स्वाभ्यं जनयत्सूदयच्च ॥८॥

When he had made this sap of essence for the great Father Heaven, he came slipping downward, one close in touch, having knowledge. The Archer loosed violently on him his arrow of lightning, but the god set the flaming energy in his own daughter.

He who kindles the light for thee in thy own home and offers obeisance of surrender day by day and thy desire is towards him, mayst thou in thy twofold mass, increase his growth, he whom thou speedest in one car with thee, may he travel with the riches.

All satisfactions cleave to the Fire as the seven mighty rivers join the ocean. Our growth of being has not been perceived by thy companions, but thou who hast perceived, impart\* to the gods thy knowledge.

When a flame of energy came to this King of men for impelling force, when in their meeting Heaven was cast in him like pure seed, the Fire gave birth to a might†, young and faultless and perfect in thought and sped it on its way.

\* or, gain for us knowledge in the Gods.

† or, a host. It may mean the army of the life-gods, *Marutam Sādha*.

मनो न योऽध्वनः सद्य एत्येकः सत्रा सूरौ वस्व ईशे ।  
राजाना मित्रावरुणा सुबाणी गोषु प्रियममृत्नं रक्षमाणा ॥९॥

मा नो अग्ने सख्या पित्र्याणि प्र मर्षिष्ठा अभि विदुष्कविः सन् ।  
तभो न रूपां जरिमा मिनाति पुग तस्या अभिशस्तेरवोहि ॥१०॥



He who travels the paths suddenly like the mind, the Sun, ever sole is the master of the treasure: Mitra and Varuna, the Kings with beautiful hands, are there guarding in the Rays\* delight and immortality.

O Fire, mayst thou not forget† ancient friendships, thou who art turned towards us as the knower and secr. As a mist dims a form, age diminishes us; before that hurt falls upon us‡, arrive.

---

\* Gosu, in the Ray-Cows, the shining herds of the Sun

† or, neglect or wipe out

‡ or, give heed, before that assault comes upon us.

नि काव्या वेधसः शश्वतस्कर्हस्ते दधानो नर्या पुरुणि ।  
अग्निर्भुवद्रयिपती रयाणां सत्रा चक्राणो अमृतानि विश्वा ॥१॥

अस्मे वत्सं परि पत्नं न विन्दन्निच्छन्तो विश्वे अमृता अमूराः ।  
श्रमयुवः पदव्यो धियंधास्तस्थुः पदे परमे चार्वग्नेः ॥२॥

निस्तो यदग्ने शरदस्त्वामिच्छुचिं वृतेन शुचयः सपर्यान् ।  
नामानि तिद्धिरे यज्ञियान्यगूदयन्त तन्वः सुजाताः ॥३॥

## VIII

He forms within us the seer-wisdoms of the eternal Creator holding in his hand many \* powers of the godheads. May Fire become the treasure-master of the riches, ever fashioning † all immortal things.

All the immortals, the wise ones, desired but found not in us the Child who is all around; turning to toil on his track, upholding the Thought, they stood in the supreme plane, they reached the beauty of the Flame.

When for three years, O'Fire, they worshipped thee, the pure ones thee the pure, with the clarity of the light, they held too the sacrificial Names, their bodies came to perfect birth and they sped them on the way.

\* or, many Strengths.

† or, fashioning together all immortal things.

आ रोदसी बृहती वेविदानाः प्र रुद्रिया जृभिरे यज्ञियासः ।  
विदन्मतो नेमधिता चिकित्वानग्निं पदे परंमे तस्थिवांसम् ॥४॥

संजानाना उप सीदन्नभिजु पत्नीवन्तो नमस्यं नमस्यन् ।  
रिरिक्वांसस्तन्वः कृण्वन् स्वाः सखा सख्युर्निमिषि रक्षमाणाः ॥५॥

त्रिः सप्त यदुह्यानि त्वे इत्पदाविदन्निहिता यज्ञियासः ।  
तेभी रक्षन्ते अमृतं सजोषाः पशून् स्थानुश्चरथं च पाहि ॥६॥



The masters of sacrifice discovered and in their impetuous mind bore the Vast Earth and Heaven then the mortal knew them and by his holding of the upper\* hemisphere perceived the Fire, standing in the supreme plane.

Utterly knowing Him they with their wives came and knelt before Him and adored with obeisance the adorable. They made themselves empty and formed their own bodies guarded in his gaze, friend in the gaze of friend.

When the masters of sacrifice have found hidden in thee the juice seven secret planes, by them they guard with one mind of acceptance Immortality. Protect the Herds, those that stand and that which is mobile.

\*Netai the half reaching apparently to the Great Heaven, 'Briha I Dva u', the upper half beyond which is the supreme plane.

विद्वां श्रुतं वयुनानि क्षितीनां व्यानुषक्तुं चो जीवसे धाः ।  
अन्तर्विद्वां अध्वनो देवयानाननन्दो दृतां अभवो हविर्वाद् ॥७॥

स्वाध्यां दिव आ सप्त यही रायो दुरो व्यूतज्ञा अजानन् ।  
विदुर्हव्यं सरमा दृढमूर्ध्वं येना नु कं मानुषी भोजते विद् ॥८॥

आ ये विश्वा स्वपत्यानि तस्थुः कृण्वानामो अमृतदाय गातुम् ।  
महा महद्भिः पृथिवी वि तस्थे माना पुत्रैरदितिर्धायमे वेः ॥९॥

अधि श्रियं नि दधुश्चारुमस्मिन्दियो यदक्षी अमृता अकृण्वन् ।  
अव क्षरन्ति सिन्धवो न सृष्टाः प्र नीचीरग्ने अरुणीरजानन् ॥१०॥

O Fire, thou art the knower of our knowings; ordain for the people an unbroken succession of strengths that they may live. The knower within of the paths of the journey of the gods, thou hast become a sleepless messenger and the carrier of the offerings.

The seven mighty Rivers from Heaven, deep-thinking, knowers of the Truth, knew the doors of the treasure; Sarama discovered the mass of the Ray-Cow, the strong place, the wideness, and now by that the human creature enjoys bliss.

These are they who set their steps on all things that have fair issue, making a path towards immortality. Earth stood wide in greatness by the Great Ones, the Mother infinite with her sons came to uphold her.

When the immortals made the two eyes of Heaven, they set in him the splendour and the beauty. Then there flow as if rivers loosed to their course; downward they ran, his ruddy nares, and knew, O Fire.

७३

रयिर्न यः पितृवित्तो वयोवाः मुप्रर्णानिश्चिकितुषो न शानुः ।  
स्योनशीरनिथिर्न प्रीणानो होतेव सन्न विवृतो वि तारीत् ॥१॥

देवो न यः सविता सत्यमन्मा कृत्वा निपाति वृजनानि विश्वा ।  
पुरुप्रशस्तो अमतिर्न सत्य आत्मेव शवो दिधिपाय्यो भृत् ॥२॥

देवो न यः पृथिवी विश्वधाया उपक्षेति हितमित्रो न राजा ।  
पुरःमदः शर्मसदो न वीरा अनवद्या पतिजुष्टेव नारी ॥३॥



## IX

He is like an ancestral wealth that founds our strength, perfect in his leading like the command\* of one who knows, he is like a guest lying happily well-pleased, he is like a priest of invocation and increases the house of his worshipper.

He is like the divine Sun true in his thoughts and guards by his will all our strong places; he is like a splendour manifoldly expressed, he is like a blissful self and our support.†

He is like a God upholding the world and he inhabits earth like a good and friendly king: he is like a company of heroes sitting in our front, dwelling in our house; he is as if a blameless wife beloved of her lord.

---

\* or, the teaching

† or, he is one to be meditated on (upheld in thought), blissful like the self.





Such art thou, O Fire,\* to whom men cleave kindled eternal in the house in the abiding worlds of thy habitation. They have founded within upon thee a great light; become a universal life holder of the riches.

O Fire, may the masters of wealth enjoy thy satisfactions, the illumined wise Ones givers of the whole of life: may\* we conquer the plenitude from the foe in our battles holding our part in the Gods for inspired knowledge.

The milch-cows of the Truth, enjoyed† in heaven, full-uddered, desiring us, have fed us with their milk: praying for right-thinking from the Beyond the Rivers flowed wide over the Mountain.

O Fire, in thee praying for right-thinking, the masters of sacrifice set inspired knowledge in heaven: they made night and dawn of different forms and joined together the black and the rosy hue.

---

\* or, warriors in the battles may we conquer the plenitude.

† or, shared by heaven,



यात्राये मर्यान्त्सुपूदो अग्ने ते स्याम मघवानो वयं च ।

छायेव विश्वं भुवनं सिसक्ष्यापप्रिवात्रोदसी भन्तरिक्षम् ॥८॥

अर्वद्धिरग्ने अर्वतो नृभिर्नृन्वीरैर्वीरान्वनुयामा त्वोताः ।

ईशानासः पितृवित्तस्य रायो वि सूरयः शतहिमा नो अश्रुः ॥९॥

एता ते अग्न उचथानि वेधो जुष्टानि सन्तु मनसे हृदे च ।

शक्रेम रायः सुधुरो यमं तेऽधि श्रवो देवभक्तं दधानाः ॥१०॥







